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MAY, 1888.

THE DOCTRINE OF THE LORD'S SECOND COMING AND OF THE CHURCH OF THE NEW JERUSALEM.*

1. THE Lord's Coming, at the end of a Church, according to Swedenborg, includes three Divine operations. The first is a great judgment, which is held in the world of spirits over all those who have collected there during the continuance of that Church; the good are then separated from the evil, and out of the good is formed a new heaven, and out of the evil a new hell, and between the two is established a complete equilibrium, which ensures the exercise of freedom of will on the part of the men living on earth. The second Divine operation consists in the act of communicating a new code of Divine revelation to men on earth; and the third is the establishment of a New Church among them by means of this new Divine revelation.

These three Divine operations took place at the Lord's second coming, which was foretold in the Gospels and in the Book of Revelation in the New Testament. A last judgment was then held by the Lord over the first Christian Church, which had reached its state of consummation; a new revelation of Divine truth was made by Him through the instrumentality of Emanuel Swedenborg, and by means of this new revelation of Divine truth He established among men a New Church — the Church of the New Jerusalem.

* From a forthcoming work on "The Doctrines Taught by Emanuel Swedenborg."

2. As regards the last judgment which overtook the first Christian Church, it must be observed that that Church, like all other churches, is, or rather was, outward and inward, visible and invisible; and that its outward or visible part was in the natural world, and its inward or invisible part in the spiritual world. The Christian Church, like all other churches by which it was preceded, also passed through the vicissitudes of morning, noon, evening, and night. During its morning and noon states the invisible Christian Church was one with the Church in heaven, that is, with heaven; but during its evening and night states, or during its states of vastatation and consummation, it gradually became separated from the angels of heaven, and at last was governed in a great measure by the evil spirits of hell.

Concerning the state of the Christian Church during its periods of vastation and consummation, and concerning the influx which it then received out of the spiritual world, and the last judgment by which it was overtaken, Swedenborg says further: —

"From the time of the vastation of a church to that of its consummation, hell increases at such a rate as to underspread the whole angelic heaven, through which regenerating truths and goods descend from the Lord to men on earth. When heaven is thus veiled, no truth of thought from faith, and no good of the will from charity can pass down, except as through chinks, and what passes is perverted, either on the way before it reaches man, or by the man himself while it is in his mind; that is, truth is either rejected or falsified, and good is either repressed or adulterated. In a word, the Church at its end is, as it were, obsessed by satans; those being called satans who are charmed by falsities and delighted by evils. In order, therefore, that the total damnation which then has settled over the heads of all, and is imminent, may be averted, it is necessary that hell, which has emerged on high, and, as was said above, has reached unto heaven, should be removed, — not simply repressed, — and thus dispersed and subjugated. The good are then separated from the evil, that is, the living from the dead. This separation, and the elevation then of the good into heaven, that is, into the land of the living, and the casting down of the wicked into hell, that is, into the land of the

dead, is what is called judgment. That such a judgment was held over the members of the present Christian Church as far back as the year 1757 was shown in a separate work published in London in 1758." — Cor., 12.

This last judgment was then held over the invisible or inward Christian Church, which was one with those fictitious heavens which hell had established on the confines of heaven, in the interior world of spirits. Concerning these fictitious heavens which are understood in REV. xxi. 1 by the "former heaven and the former earth which passed away," Swedenborg states that they were composed of evil spirits, who were as wolves in sheep's clothing. They professed the doctrine of faith alone, and by this doctrine captivated the simple-minded, who departed their life in the natural world, and congregated in the world of spirits after their resurrection. These evil spirits who profess the doctrine of faith alone, are represented in Scripture by "he-goats," and the simple-minded Christians under their influence by "sheep;" and again the former are represented there by the "tares," and the latter by the "wheat," concerning which the Lord said in one of His parables that they should abide together until "the time of the harvest," that is, until the time of the consummation of the Christian Church, when a last judgment would be held, and the "he-goats" would be separated from the "sheep," and the "tares" from the "wheat," and when the former would be cast into hell, and the latter raised into heaven.

By this judgment the world of spirits was cleared of the evil spirits from hell who had established themselves there, and the minds of men were thus set free; wherefore the Lord was then able to make a new revelation of Divine truth to men, and by its means to establish a New Church among them. On this subject, Swedenborg says further: —

"It is to be borne in mind that when hell has increased and spread beyond the great intervening space or 'great gulf fixed' between hell and heaven (LUKE xvi. 26); and when it has raised up its back even within the confines of heaven where the angels are (which takes place during the Church's vastation and consum-

mation), then no doctrine of the Church can be brought down to men on earth from God out of heaven. The reason is, that man is then in the midst of satans, and satans with their falsities encompass his head, and breathe into him the delights of evil, and thence the charms of falsity, whereby all light from heaven is darkened, and every pleasurable feeling, and all charms of truth are intercepted. So long as this state continues, no doctrine of good and truth of any kind can be instilled into man out of heaven; because that doctrine then is falsified. But after this dense veil woven of falsities, or this covering of the head by satans, has been removed by the Lord, — which is done by a last judgment held in the spiritual world, — then man, with a freer spirit and spontaneously is led to scatter falsities and receive truths. Afterwards to those who conform themselves and suffer themselves to be led by the Lord, doctrine of the new heaven is derived and introduced, which is doctrine of truth and good, — falling from heaven upon the earth as the dew of the morning dawn which opens the vesicles of plants and sweetens their vegetable juices; as the manna that fell early in the morning, which was to the sight 'like coriander seed, white, and to the taste like a wafer made with honey' (Ex. xvi. 31); as is the seasonable rain which refreshes the budding grain, and causes it to spring forth; and as the sweet odor from fields and gardens and flowery meadows, which the lungs inhale with an eager and glad breath. But the Lord forces no one. He does not drive unwillingly, as when cattle are driven with a stick; but whoever is willing, He draws, and afterwards constantly leads, — to all appearance as if the willing one did good and believed truth of himself; when it is all from the Lord, who worketh in him all genuine good of life, and all genuine truth of faith." — Cor., 20.

3. The revelation of Divine truth which the Lord made at His second coming is expressed in the gospels by "the Son of Man coming in the clouds of heaven with power and great glory;" where, by the "clouds of heaven" is meant the literal sense of the Divine Word as it exists among men; and by the "power and glory," in which the "Son of Man" appears, the internal sense of the Divine Word, as it exists among the angels of heaven, which the Lord then revealed to men. By the "Son of Man," however, "sending forth

His angels" at His second coming, and by their "gathering together His elect from the four winds, from one end of heaven to the other," is described the formation by the Lord of a New Church from those among men who willingly and gladly receive His revelation at His second coming.

The same also, according to Swedenborg, is expressed by the words in the Book of Revelation: "And his wife hath made herself ready" (xix. 7), which words, he teaches, signify that —

"Those who will be of that Church, which is the New Jerusalem, will be collected together, inaugurated, and instructed."—A. R., 813.

At first, indeed, those who receive the doctrines of the New Dispensation, and who join the outward organization of the Church of the New Jerusalem, are possessed merely of a general knowledge of these doctrines, and hence are not able to reach a high degree of spiritual good; consequently, they do not attain at once to that good which in the letter of the Divine Word is represented by the fruit of the olive-tree; nor to that which is represented by the fruit of the vine; but only to the spiritual-natural good represented by the fruit of the fig-tree; which is the first good that those are able to produce, who are being regenerated by the Lord.

On this account, also, we read in Matthew, immediately after the appearance of the Lord at His second coming is described, "Now learn a parable of the fig-tree; when its branch is yet tender, and putteth forth leaves, ye know that summer is nigh."—xxiv. 32. In the explanation of this passage, Swedenborg says that —

"The fig-tree is here representative of the New-Church, which is about to begin, and which at first will be external."—A. E., 403.

And again he says, —

"It appears from this what this parable involves, namely, that when the New Church is being established by the Lord there will appear first of all good of the natural degree, that is, good in external form with its affections and truths. By good in the natural degree here is not meant the good into which a man is born, or

which he derives from his parents; but a man is led into this good by the Lord through knowledges of good and truth. Wherefore, before a man is in this good, namely, in spiritual good, he is not a man of the Church, however it may appear that he is from good that is connate." — A. C., 4231.

4. When the Lord at His second coming made a new revelation of Divine truth to men, and when by means of this revelation He established a New Church among them, the first Christian Church was not fully vastated. It was vastated and judged as to its inward or invisible part; but not as to its outward or visible part.

That the first Christian Church at the time of the Lord's second coming was not yet fully vastated, is plainly stated by Swedenborg in what follows: —

"*Before the Church is fully vastated* the interior Word is revealed, that is, it is revealed according to the spiritual sense; because then a New Church will be established, into which those of the former Church are invited, and for the New Church interior Divine truth is revealed which could not be revealed before." — A. E., 948.

The same also is proved from the Book of Revelation by the fact that after the "Dragon" had been cast down from heaven, that is, from the "former heaven" in the interior sphere of the world of spirits, — he was not cast outright into hell, but as is stated in REVELATION xii. 9, "he was cast out into the earth, and his angels were cast out with him." And by this is meant that out of the interior sphere of the world of spirits called "heaven," he was cast into its exterior sphere, called "earth." In the interior sphere of the world of spirits man abides as to his spirit when he is engaged in interior, abstract thought; but in the exterior world of spirits, he moves when in his ordinary, external thought. In this exterior world of spirits which is the sphere of our external, natural thought, the "dragon" is kept until the first Christian Church is vastated and judged, even so far as its outward or visible organization in the natural world is concerned. In fact the "dragon" is kept there for the very reason that the outward, visible organization of the first Christian Church is not

yet judged; that is, because persons whose spiritual quality is represented by "wheat," and also by "sheep," still dwell among those represented by the "tares" and "he-goats" who constitute the greater part of the congregations of that Church.

It is from the ranks of those who are represented by the "wheat" among the "tares" in the congregations of the first Christian Church, that the Church of the New Jerusalem collects its members, and increases their number, as is plainly stated by Swedenborg in what follows: —

"The Church which is called the New Jerusalem, while coming into a state of fulness, and even while it is being provided for among a greater number, will remain among those who are in the doctrine of faith alone. But in this Church there are 'dragons,' who separate faith from good works, not only in doctrine, but also in life; while the rest in that Church who live the life of faith which is charity are not 'dragons,' although they are among them. For they have no other idea than that it is according to doctrine that faith produces the fruits which are good works, and that a justifying and saving faith consists in believing those things which are in the Word, and in doing them. Yet the Dragonites think differently altogether; but how they think the former do not understand, and because they do not understand their thoughts, therefore also they do not receive them. . . The pernicious reasonings of those who are understood by the 'dragon' on the subject of the separation of faith from good works, and their conjunction, prevail only among the learned leaders of the Church, and are not known, because not understood, by the people; and hence it is that the New Church, which is called the New Jerusalem, is helped by the latter, and also increases from them." — A. E., 764.

5. Those who are represented by the "wheat among the tares," upon whom the New Church draws for its supplies of members, Swedenborg in other parts of his writings calls the "simple good," and he defines their mental and spiritual condition as follows: —

"Those are said to be in 'simple good' who are in the outward things of the Church, and believe the Word as to its literal meaning in simplicity — every one according to his comprehension

— and who live also according to what they believe, and hence are in good according to the quality which it derives from truth. The inward of the Church flows in with them through good, but as they are not in interior truths the inflowing good becomes obscure; for spiritual light with them cannot flow into things singular, that is, the minutest particulars, and enlighten things distinctly." — A. C., 6775.

The influence which the presence of the "simple good" in their congregations has on the learned doctors of the Church is remarkable; for it keeps them, as it were, on their good behavior, and prevents them from flooding the Church with their dragonistic reasonings. On this subject, Swedenborg says: —

"Those who are in 'simple good' acknowledge that the Lord's Human is Divine, and that in order to be saved a man must do the works of charity. This is known to those who are in faith alone; wherefore they do not insist strongly [upon this doctrine] in the presence of all, and scarcely at all in the presence of those who are in 'simple good;' and especially because they do not dare to say anything against common sense whereby they would jeopardize their dignity and gain. For if they should deny that the Lord's Human is Divine, and that in order to be saved a man must do the works of charity, those in 'simple good' would declare them to be stupid; for they know what love and what the works of love are, but not what faith separate from works is. Reasonings in favor of faith and against works, and reasonings about the distinction between the Lord's Humanity and His Divinity, they would call sophisms, which they do not understand. Wherefore, in order that they may be accepted, and because that is accepted which flows from those chief doctrines, the learned Doctors willingly grant them; for if these doctrines should be extinguished there would be no hope for them of emolument and advancement in office." — A. C., 4754.

The presence of the "simple good" among the Dragonites is a source of power for them also in other respects; for through the "simple good" who are associated with them, the Dragonites in the world of spirits and also in the natural world are connected with heaven, and thus power in spiritual matters, and hence over the minds of men, is conveyed to

them out of heaven, which power they pervert into the opposite; on which account we read further in REVELATION xii. 12: "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

So long as the outward or visible Christian Church, on account of the presence among them of the "simple good," is not yet fully vastated, and thus judged, the "dragon" also has it in his power to persecute the infant New Church on earth; wherefore we read further in verse 13: "And when the dragon saw that he was cast unto the earth he persecuted the woman" — the New Church — "who had brought forth the man-child" — the doctrine of the New Church.

This state continues until the "dragon" is cast into hell, which does not take place until REVELATION xx. 10, where we read: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever." On this subject, Swedenborg himself says: —

"So long as the dragon with his crew dwells in the world of spirits, whither he was cast down from heaven, so long no Divine truth united to Divine good can pass from the Lord to men on earth without being brought to naught or perverted. This is what is meant in the REVELATION by the words: 'And the dragon was cast out into the earth, and his angels were cast out with him. . . Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you having greath wrath. . . And he persecuted the woman who brought forth the man-child.' — xii. 9, 12, 13. But after the 'dragon' was cast into hell (xx. 10), John saw the new heaven and the new earth, and saw the holy New Jerusalem coming down from God out of heaven" (xxi. 1, 2). — B. E., 94. See also T. C. R., 182.

6. In the same proportion, however, as the New Church on earth shall advance in wisdom and intelligence, and hence in strength and power, in the same proportion the "simple good" and the "dragonites" will begin to be separated in the congregations of the outward visible Christian Church; the former will then be garnered into the folds of the New

Church, while the latter are overtaken by the fate of the "dragon," described in REVELATION XX. 10.

This further stage in the development of the New Church, and in the vastation of the outward organization of the first Christian Church, is described in the sequel of MATTHEW xxiv. 39–41, where we read: "So shall also the coming of the Son of Man be. Then shall two men be in the field; the one is taken and the other left. Two women shall be grinding at the mill; one is taken, and one is left." In the spiritual explanation of this passage Swedenborg says: —

"'Then shall two be in the field; the one shall be taken and the other left,' signifies those within the Church who are in good, and those within the Church who are in evil; that those who are in good will be saved, and those who are in evil will be condemned. 'Two women shall be grinding at the mill; the one shall be taken and the other left,' signifies that those within the Church who are in truth, that is, in affection for truth from good, shall be saved, and that those within the Church who are in truth, that is, in affection for truth, from evil, shall be condemned. By these words, therefore, is described what the state will be within the Church as to truth and good when it [that is, the first Christian Church] shall be rejected and the New Church adopted."— A. C., 4334.

The cause of this very gradual judgment over the visible part of the Christian Church, and hence also of the gradual separation thereby of those who are in good from those who are in evil, compared with the swift judgment, which, according to Swedenborg's testimony, overtook its invisible part in the world of spirits, in 1757, is that the Church on earth is the foundation and basis of the Church in heaven, and thus of heaven itself; wherefore, the Lord does not allow any violent disruptions, or any headlong fundamental changes to take place in the ontward, visible Church on earth, until an adequate provision is made elsewhere for the proper carrying on of its Church functions.

The visible Christian Church on earth, therefore, will continue, for the present, and the Word will be read in it as heretofore, until a firm foundation for the Church in heaven

shall be provided in the outward, visible Church organization of the New Jerusalem; and until this New Church will be fully prepared to superintend and carry on all those functions which belong to the Lord's Church on earth. Then also the gradual process which has been alluded to above will constantly go on; for then "two men shall be in the field; the one is taken and the other left," and "two women shall be grinding at the mill; one is taken and one is left."

Meanwhile, therefore, until that process shall be fully accomplished, by which "one is taken, and the other left," some of the work which devolves on the Lord's Church on earth is still carried on by the outward Church organizations of the first Christian Church, although its inward, invisible part has been judged in the other life, more than a hundred years ago. And in order that it may do so, the "wheat" and the "tares," the "simple good" and the "dragonites," — those that profess the doctrine of faith alone in doctrine and in life, are still mixed up in the congregations of the Old Church. For this same purpose, also, the "dragon" at the great judgment in 1757 was "cast" not into hell, but out into the earth — into the outer sphere of the world of spirits, where it still acts the part of a "heaven" — of an invisible Church, to the visible Christian Church on earth, and whereby it enables that Church to perform still some of the functions which belong to a natural basis and foundation of the Church in heaven, and thus of heaven itself. This appears plainly from the following teaching of Swedenborg: —

"Some said that they thought the last judgment would take place in the world, and not in the other life; but this is contradicted by the Word (MATT. xxiv.), where the last judgment is treated of. [It was also observed] that this is not possible, because the human race is the foundation from which heaven is, and there also is the Word which serves for a basis; and the foundations must not be destroyed." — S. D., 5239.

For the same reason also, that is, in order to preserve the foundation of heaven among men, the visible Jewish Church is still permitted to continue as an organization among men. On this subject, Swedenborg says: —

"Because the tribe of Judah, more than the other tribes, was of this character [that they could be kept in a holy external], and at this day, as formerly, keep holy those rites which can be observed out of Jerusalem, and also have a sacred veneration for their fathers, and an especial reverence for the Word of the Old Testament; and because it was foreseen that the Christians would almost reject it, and would likewise defile its internals with things profane, therefore that nation has been hitherto preserved, according to the Lord's words in MATTHEW (xxiv. 34): 'Verily, I say unto you, This generation shall not pass away until all these things shall have happened.'" — A. C., 3479.

Again he says: —

"If the Christians, as they were acquainted with internal things, had also lived as internal men, it would have been otherwise. If this had been so, that nation, like other nations, before many ages would have been cut off." — *Ibid.*

7. When judgment at last shall overtake also the outward or visible organization of the first Christian Church, that is, when it shall be fully vastated as to good and truth, not only in the other life, but also in this world, its state, as described by Swedenborg, will be as follows: —

"Scarcely any one knows how it is with the rejection of the Old and the adoption of the New Church. He who knows nothing about a man's interiors and their state, and hence about a man's state after death, cannot conceive otherwise than that those who are of the Old Church, with whom good and truth are vastated, that is, by whom they are no longer acknowledged at heart, will perish either by a flood like the antediluvians, or will be expelled from their country like the Jews, or will perish some other way. But when the Church is vastated, that is, when it is no longer in any good of faith, it chiefly perishes as to the states of its interiors, thus as to its states in the other life. Heaven then withdraws from the members of that Church, and consequently the Lord, and He betakes himself to others, who are adopted in the place of the former. For without a Church somewhere in the earth no communication of heaven with man is possible, inasmuch as the Church is like the heart and lungs of the Grand Man on earth. Those who are then of the Old Church, and hence removed from heaven, are in a certain inundation as to their interi-

ors, and, indeed, they are immersed or inundated over their heads. This inundation the man himself, while on earth, does not perceive. This inundation appears manifestly in the other life; and, indeed, under the form of some misty cloud by which such individuals are encompassed, and whereby they are separated from heaven. The state of those who are in this misty cloud is of such a character that it is absolutely impossible for them to see what the truth of faith is, and still less what the good of faith is. For the light of heaven, in which is intelligence and wisdom, cannot penetrate through such a cloud. Such is the state of the vastated Church." — A. C., 4423.

Of the above character, consequently, will be the state of those who belong to the outward or visible organization of the first Christian Church after it has likewise been overtaken by a last judgment, that is, after it has been abandoned by those who are in "simple good," and when those only remain in it who are represented in the Book of Revelation by the "dragon."

The final state of the first Christian Church after it is vastated and judged, not only as to its inward or invisible part, but also as to its outward or visible part, is expressed in MATTHEW xxiv. 51, in these words: "He shall sever him, and he shall appoint his portion among the hypocrites: there shall be weeping and gnashing of teeth." According to Swedenborg: —

"'And he shall sever him,' signifies separation and removal from goods and truths. For those who are in the knowledges of good and truth — as is the case with those who are within the Church, — and who, nevertheless, are in a life of evil, are said to be severed, or removed, from these knowledges. For the knowledges of good and truth, are separated from them in the other life, and they are kept in evils, and hence also in falsities. The reason is lest through knowledges of good and evil they should communicate with heaven, and through evils and the falsities thence with hell, and thus remain suspended between the two; and, further, lest they should profane goods and truths, which is done by mixing them up with evils and falsities. 'And he shall appoint his portion with the hypocrites,' signifies that his lot, his portion, is among those who outwardly appear to be in truth as to doctrine

and in good as to life, but inwardly believe nothing of truth, and will nothing of good; such are hypocrites. Thus are they separated. When they are divested of their externals, which is the case with all in the other world, the quality of their interior character appears, namely that they are destitute of faith and charity, although they claim to be in faith and charity in order to impose upon others for the sake of acquiring places of honor and also gain and reputation. Of this character are nearly all in the vastated Church, for they possess externals but no internals."—A. C., 4424.

Such will be the condition of the outward, visible organization of the first Christian Church after it has been fully vastated, that is, after it has been overtaken by the same last judgment by which the inward, invisible part of the Christian Church was judged in 1757. But, meanwhile, on account of the "simple good" who are still among the "dragonites," the congregations of that Church are still connected with the Church universal, and hence with heaven; and, therefore, these congregations are somewhat in the same condition in which were "the former heaven" and "the former earth" before the last judgment in 1757, that is, before their complete vastation, when, by virtue of the "simple good" who were then connected with the "former heaven," that heaven was still able to convey some spiritual life to the "remnant," that is, to the upright in the midst of the first Christian Church.

So far as the New Church at the present time is concerned, this Church — in conjunction with the new Christian heaven which the Lord established in 1757 from among the good of the first Christian Church — constitutes the heart and lungs of the Church universal at the present time; while the "simple good" in the congregations of the first Christian Church at the present time, together with the well-disposed and upright among the pagan nations, constitute the remaining organs and viscera of the Grand Man of the Lord's Church on earth, and hence of the Church universal.

Through the "simple good" in the congregations of the Old Church, spiritual life from the Church universal is thus

directed at the present time into many of these congregations, so that they are still able to perform some uses in the Lord's kingdom, although these uses are comparatively low and external. Yet the spiritual usefulness of these congregations naturally lessens from year to year; indeed, in the same proportion in which the New Church increases in wisdom and intelligence, and in favor in the sight of God; and thus in proportion as it becomes a power on earth, and attracts the "simple good" from the Old Church into its folds.

London, Eng. RUDOLPH L. TAFEL.

[*To be continued.*]

FEARING NO EVIL.

SINGING through the valley,
Quietly I go,
Looking to the hill-tops
Whence the waters flow.
Though alone and weary
Oft I seem to be,
Yet singing through the valley
Lord, I come to Thee.

Miss I from the valley
Many a loving friend,
Up the heights before me
Now their footsteps wend;
Echoes of their voices
Linger yet with me,
As singing through the valley,
Lord, I trust in Thee.

Storms may gather o'er me
Chill with icy sleet,
Rocks amid the mosses
Wound my tender feet.
Singing still and fearless,
Undismayed I'll be;
Paths can not be cheerless
Lord that lead to Thee.

Bridgewater, Mass. ELLEN F. CORNELL.

THE TWENTY-NINTH OF JANUARY, 1888.

[Translated from *Nykyrk-Tidning and Stockholm's Dagblad* by C. A. Bjorck.]

THIS day, the two hundredth anniversary of Emanuel Swedenborg's birth, will be certain to linger long in the memory of many. There are probably not many newspapers in our country, which have not had something to say about the significance of the day, and the larger papers of the Capital have in general had long, and some of them several, articles. Already some time before the day, signs were seen in the papers of what was coming. All this must please the friends of the New Church, as it in a degree bears witness that the prejudices, at least, against the name of Swedenborg commence in a perceptible degree to break away.

THE MEMORIAL TABLET.

As early as 10 o'clock A. M., of the significant twenty-ninth of January, a celebration took place, which may be the means of bringing the memory of the day to coming generations. For then was solemnly unveiled a memorial tablet, erected on Swedenborg's old property, Hornsgatan Nos. 41–43, by our since 1874 existing, Society, "*Nya Kyrkans Bekännare.*" It is crowned with a gilded medallion of Swedenborg, and has this inscription, in raised, gilded letters: —

EMANUEL SWEDENBORG.

Born 29 January, 1688.

Died 29 March, 1772.

OWNED AND LIVED ON THIS GROUND DURING THE YEARS 1743–1772.

Venturum est tempus, quando illustratio. — A. C., 4402.

This tablet was placed on 29 January, 1888, in coöperation with friends abroad, by the "Believers of the New Church."

The unveiling was not notified, in order to prevent crowding, until the same day in the morning edition of *Stockholm's Dagblad*. Information was given privately to some, amongst them to one of the leading men of Pastor Boyesen's society,

in order that it might through him reach others, who were heartily welcome. In time those gathered, and more came. The tablet, which is of cast iron, 144 centimeters long, and beside the medallion has a height of 89 centimeters, made at Bolinder's iron works, has its place in front of the two stately houses, which in late years have been erected on the lot where Swedenborg's house and garden used to be.

AT HORNSGATAN.

The new buildings stand back from the street a good deal, as this is intended to be made wider, and in front of them is a temporary border for plants divided from the street by an iron fence. At ten o'clock, those assembled stepped inside of this fence, in front and under the memorial. The hats were raised, and after a few introductory words by Pastor Manby, about the significance of this day, and the reason for our standing on this place, where Emanuel Swedenborg had his home during the memorable years which embraced his latest development and activity, 1743–1772, the veil dropped "to fasten the memory of this day."

The same speaker then pointed out the significant circumstance that Swedenborg on the medallion was looking towards the East, wherefrom the light comes, and connected with this the prophecy contained in the Latin inscription on the tablet, "The time shall come when there will be light." The light had spread, but these words remain a prophecy the essential fulfilment of which is yet to come. But it shall come. And in the degree it comes man will learn to honor the memory of this man, God's tool, in whose very name, Emanuel, rested a prophecy of the task to which he had been selected, and who, in close confirmation of this, called himself "the servant of the Lord Jesus Christ." "May this memento," said the speaker, "be the promise of love to our country, true light, piety, and virtue."

The moment was really solemn. The wind was quiet, the church-bells sounded, and all uncovered reverently their heads, even they who had incidentally come along the street and so witnessed the scene.

SPECIAL SERVICES.

Religious services were held by both societies the same day, in their usual places of meeting, and were very fully attended.

BANQUET.

A dinner took place at the Grand Hotel, at the invitation of leading men in science and education, some connected with our societies, others of the State Church. Of the speeches reported in the *Dagblad*, we select for translation that of Professor Sahlin, Dean of the University at Upsala: —

ADDRESS OF PROFESSOR SAHLIN.

Swedenborg's life has sometimes been divided into three periods, and the first is regarded as the poetical or literary. In his youth, he gave some of his time to practice in poetry, chiefly in connecnection with the classical studies he then pursued. But as no great significance can be given to his poetical attempts, they ought to be regarded as belonging to the time of his preparation.

Then there remain two periods, sharply divided both as to time and character, which, after the most prominent features in each, can be called that of scientific researches and spiritual visions. In the first of these two periods lies his technical work closely connected with his investigations in science, and in the other is his spiritual experience joined to the new doctrines which, according to his belief, would serve as the ground for a new catholic Church. He was, besides, active during both periods, as a citizen in various directions.

Swedenborg's philosophical work, about which I have a few words to say, is not of sufficient significance to occupy a period of its own; and it was not developed to completeness enough to become an independent and essential feature of his learning and investigations. Its influence is, however, so momentous, that it cannot be overlooked if one wants a thorough and complete portraiture of Swedenborg. During the progress of his scientific studies, Swedenborg was led more and more to the philosophical thoughts, which at one time nearly became essential with him, when they were interrupted by his spiritual visions. Even after this interruption, his philosophical theory is of great importance,

as it furnishes the foundation for his new religious doctrines, which cannot be understood apart from his philosophy.

The first step towards philosophical investigation shows itself in Swedenborg's attempt of an account of nature in its totality or of the physical universe. He regarded nature as composed of higher and lower real forms, which, although divided, yet were of the same kind and in indissoluble conjunction with each other; and he thought of all activity in nature as of one kind, and governed by geometrical and mechanical laws, appearing in higher and lower degrees of perfection. He assumed four elements as constituents for the physical universe, namely, air, ether, magnetism, and the purest, most universal element. The activity in the given reality proceeds not only from the higher to the lower, but also from the lower to the higher; but in the beginning all life went from the higher to the lower. The lower was in itself dead, and the higher life-giving. This governs man as well as nature. Nature is dead; spirit is life, and nature gets life from spirit. The soul is living by itself; the body by itself is dead; but even the soul receives the life it has from God.

The essentially philosophical study we have from Swedenborg is presented in a work published in 1734, or ten years before his first spiritual vision. It treats of the infinite, the end of creation, of the mechanism of body and soul, by which is chiefly meant their influence on each other. In his teachings about these things he differs essentially from the then reigning Cartesian philosophy and its advocates, Des Cartes himself, Spinoza, and Leibnitz.

Regarding the Infinite, which he says is God, he first tries to show that it is. The evidence, which consequently is an evidence for God's existence, he gives by demonstrating that the to us visible finite world needs a cause which itself is not finite, and from this, that, if God is assumed to be the cause of the world, this becomes explainable to man. Swedenborg presents one more evidence, which to himself has a much more deciding significance, namely the soul's silent acquiescence in God's existence. How this acquiescence of the soul comes to be we do not know, because we do not know the soul's nature. The second question, regarding the Infinite, the question what it is, is not answered in this work in any satisfactory way. Only the most general and formal attributes are given to the Infinite.

In regard to the other great question, the end of creation, the

purpose of the universe, he calls attention to one given fact after another in order to show, what he often with partiality comes back to, how many realities combine in one effect, which is their common end. Ultimately, he finds the end of the universe, both the physical and moral, to be God. In the world, the lower has for its end the higher. And, in like manner, man is the end of the external creation.

The soul's relation to the body had at this time been subjected to many and different explanations. Swedenborg rejected both the teaching of Des Cartes about the consonance of body and soul through God's special intervention, and Leibnitz's doctrine of prëestablished harmony. He adhered also, in this respect, to his view of an uninterrupted conjunction between the lower and the higher. The soul was for Swedenborg the higher form; the body, the lower, and they have the same influence on each other as in nature all forces have on each other. He does not, however, think of the soul as purely immaterial. It is finer, purer than the body, but has an external form and external activity, and is governed by geometrical and mechanical laws. We cannot stop for an account of the answers which Swedenborg has given to this question, but must pay attention to the special interest each one of them has for him.

The topic of the Infinite has its greatest importance to Swedenborg from the fact that it leads to the investigation of God, the human soul, and man's salvation.

The essential interest in the question of the end of creation concentrates in the end of man. Man is, according to Swedenborg, created to enjoy the goods of the world; and he has been endowed with reason to use the good of the world so as to conjoin it with spiritual good; to honor and worship God, in order by material means to execute works that cannot otherwise be done, in order already in this world to commence the life, which shall become the eternal, and finally to add to the number of the angels. At the close of his presentation of the relation between body and soul, he points to the end to which his teaching aims. "What else" he says, "is the human life but a commencing and preparation?"

The preparation consists in this, that the soul should make itself more and more pure, and more and more unlike the body, and withstand the body in its strife to make the soul like itself; and in this,

that the will should obtain the supremacy over the lusts and the whole man. A right preparation leads man to happiness. Man can become the happiest of all beings; but can also become unhappier than the beasts, because he has a life after this.

The Christians can become the happiest of men, because they have the revealed Word, but also the most unhappy. Amongst Christians again, priests and teachers, who have a more perfect understanding of the Word than others, can obtain a higher degree of happiness or unhappiness. The highest degree of happiness or unhappiness falls to the lot of Christian philosophers, because they, besides having the revelation, use their reason, which always adds something to the knowledge gained by revelation, and a higher, more comprehensive knowledge gives a capacity for higher happiness, but also increased responsibility, and with it possible unhappiness.

It is easy to see how much Swedenborg, in his philosophical work published in 1734, and which we have just reviewed, interested himself in just those things that were related to his later religious doctrines. Especially worthy of notice is his speaking of knowledge gained from other source than revelation and standing above this. The importance must be laid on this and not on the knowledge, in respect to the preference which is given to Christian philosophers above other Christians.

This philosophical view of the universe did not offer sufficient means for the satisfying of the moral and religious wants, which, in Swedenborg made themselves felt with much power and activity. Because, although Swedenborg's view in spirit and aim went out to something higher, the foundation for his philosophy was materialistic. Many have been in the same position as Swedenborg, with a deep, moral and religious interest on one side, and on the other with a conception of the universe, which offers nothing that can give real satisfaction to these interests. The void caused by this has led many to an attempt to give a higher spiritual significance to what is lower and material. This Swedenborg also did. That he at this transition period arrived at spiritual visions is a fact, for which I need not try to make any explanation.

In the doctrines which Swedenborg brought forth, during the period of his spiritual visions, I will treat of a few points which show their relation to his philosophical views. God's qualities, wisdom and goodness, life and love, are now in Swedenborg's reli-

gion made the foundation, not only for God's being, but also for His relation to man and his salvation.

But the soul is not, even on this ground, free from materiality. Even in "The True Christian Religion," published the year before his death, the soul is conceived of as the purest form of the body. The angels and their world, conforming to this, are not without some materiality. The angels understand each other, it is true, by observation of the ideas which are in each one's memory, and a man who, like Swedenborg, has his inner mind opened, understands them also by such observation; but a language is yet needed, in some degree comparable with language spoken by man.

In like manner are the angels also in a space not altogether different from that in which our external world is. The order and connection in the world is the form of God's omnipotence which is nothing else than just this continuous order and conformity to law in the world. To the orderly and law-governed relations between higher and lower planes of reality, belongs also that conformity between objects within different spheres, which Swedenborg thought he could show in his doctrine of correspondences. As an example can be given that each one of the ten commandments has three different senses, — a natural, a spiritual, and a celestial. In like manner, there is also for everything existing in one sphere, something corresponding in the other. In this is shown the uninterrupted connection and the reciprocal action, which Swedenborg before had tried to show between all higher and lower.

Love exists not only in the relation of God to man, but also in men's inter-relation, the highest and, in its effect upon the life, deciding element. It is well known how great an importance Swedenborg gives to love within marriage. Marriage is, however, not the only society which conjoins men to each other in love, and hence, also, is an object of love. Such objects are also other societies of wider range, each of wider range than the preceding, clear up to the all-embracing human society, which is the grand man, in which all individuals as members are conjoined in a whole.

If now we ask in what consists what is great and elevated in Swedenborg's teaching and philosophy, we believe we find it in his concepton of the world as a whole of lower and higher forms of realities, of order and connection between them, and of unity and conformity to laws in all activity within the world, in his con-

viction of the power of the higher over the lower, in his belief in a personal God, and in man's personal relation to Him, and the need of personal consociation with a higher spiritual life, and with the Infinite. These features give to his philosophy a greatness and elevation which spread light over much of his religious teaching, in which one can hardly help finding great arbitrariness. In order to fully understand him, we must have our looks directed to the good and noble in his life and his views.

FROM A LETTER OF MR. WENNMAN, DIRECTOR OF ROYAL TELEGRAPHS.

"We procured a copy of the medallion from the Iron Comptoir, but, as it was too large, we reduced it. The tablet is painted old bronze; the medallion and letters are gilded. The tablet was placed in the walls, Jan. 28, and veiled. As the next day must be celebrated in several places, an early hour was fixed upon for unveiling. At ten o'clock some sixty gathered, most of the old society, but also some of Mr. Boyesen's congregation. Others could not be present on account of the early hour and the cold weather. Now Pastor Manby, standing before the covered tablet, addressed the friends present and explained the signification of the day and told how Swedenborg had bought this ground in March, 1743, just at the time when he was designated to learn and to give to mankind new and true doctrines.

"At a given signal, the veil was removed, and the tablet revealed itself in the bright air. Pastor Manby then proceeded to explain the tablet, why the face turned towards the East, and the meaning of the Latin inscription, and expressed the hope that the tablet would bear witness of the man, and would contribute to make his work and his religion known and accepted in doctrine and life. All present agreed that the inauguration speech, which on account of the cold lasted but a quarter of an hour, was very solemn and well worthy of the high significance of the day. Rev. Mr. Boyesen was invited, but was not present."

Director Wennman then gives account of the religious services of both societies, and proceeds to speak of the gathering at the Grand Hotel, which "was attended by more than two hundred persons of both sexes, of whom many were from our societies, but the greater part not believers in the New Church." The Royal Antiquary,

Dr. Hildebrand, first gave a biography of Swedenborg. "It commenced with a review of the time when he was born, its religious and philosophic aspect." After referring to the greatness of Sweden at that time, the speaker described his life, education, studies, voyages, and works on philosophy; described the crisis of his life and dwelt briefly on his doctrines. He concluded by reciting the "testimony of the eminent statesman, Count von Hopken."

"Although this speech would not satisfy a member of the New Church, as all too lightly touching on his religious works and omitting his importance as a religious teacher, one must acknowledge that the speech was in many respects very worthy, enlivened as it was by admiration of the man of unblemished character, the good citizen, and indefatigable worker for the benefit of his fellowmen."

Dr. P. Siljestrom then gave account of Swedenborg's works as a scientific man, — a speech very well written, but not distinctly heard. The third and last orator was Professor Sahlin, of Upsala, who spoke of Swedenborg's philosophy. Mr. Wennman was reminded in listening, of the language in the "Spiritual Diary," "that the learned by ridiculous definitions close to themselves the way to the understanding of interior things, so they who cling to philosophical terms, close their ideas, which must be opened before they can understand anything."

After the supper, Pastor Boyesen proposed a toast, naming the Royal Academy of Science, and Drs. Tafel and Wilkinson. Mr. Tammelin then recited a pretty poem written for the occasion. The festival continued till 1 A. M.

"Although this festival could not fully satisfy men who appreciate the full importance of Swedenborg's office, one must feel glad that public opinion is now so much improved that members of the principal institutions of learning in our country placed themselves at the head of a festival to celebrate the two-hundreth anniversary of the birth of Swedenborg who, one hundred years ago, was considered a mad man. We hope that, in another hundred years, the light of the new age will have spread more widely, even in our country, filling the hearts of men with holy joy."

THE NEW METAPHYSICS.

Of the many books which were sooner or later to be produced among our people, a full biography of Swedenborg might properly he reckoned first, but this must be closely followed by others in which the great lines of the world's thought would be entered upon by our new philosophy. Stimulated by obtaining a new and purely spiritual point of view, our writers began at once to publish essays reaching out into every field of rational investigation, and much honest and worthy work was done in the early periodicals. We have now reached the second stage of our literary development, and it begins to be possible to point to books which thoughtful men have not been deterred from writing by the knowledge that the sale of them would be small and the world's welcome scarcely cordial.

Rev. Frank Sewall long associated with the church and college in Urbana, Ohio, but now in charge of a church in Glasgow, Scotland, has produced under the title of the "New Metaphysics" * a much-needed work on one of the subjects which must sooner or later be written upon by a competent New-Churchman. Both by native taste and by special study Mr. Sewall has prepared himself to do good work in this way. Already he has published a work on the "New Ethics," and more recently he has translated Swedenborg's work on the Soul, giving it an introductory essay. In this last volume his thoughts appear in a very neat form with good paper and type, — a book that it is pleasant to read.

In a brief preface he says, —

"In the following pages I have discussed a theme as old as philosophy itself and in terms worn threadbare by ages of controversy. It is only because I believe there is something substantially new in the argument here presented, and that even the hackneyed language of metaphysics may yet be clothed with living meaning, that I venture to offer to the public this brief treatise."

* London: James Speirs. 1888. pp. 208. $1.25.

He then proceeds at once to define the term metaphysics as what lies beyond matter and to point out that the two opinions have been held, the one that all was material, both the object of sense and the mind exercising the thought, the other that matter and spirit, object and mind, are distinct, but not related as cause and effect. He proceeds to develop a third view which is that matter and spirit "are one and at the same time distinct, and are related as effect and cause by a law which is called correspondence." He points out that there is really a trinal order of all things, namely, end, cause, and effect, and that they are distinct or discrete degrees of being. The difference between such degrees and those that are merely continuous, as of light and shade, he illustrates by diagrams. He makes free use of the "Divine Love and Wisdom," and quotes with skill just what is anywhere needed to present his point most clearly. In passing, he deals with Aristotle, Plato, Descartes, Leibnitz, Spinoza, Huxley, Hegel, Tyndall, Spencer, Mill and others.

This is followed by an application of his doctrine to the creation of the world, by bringing out the fact that God is the supreme End of which the spiritual world is the cause, and the material world the effect. He explains the trinity of Love, Wisdom, and Use, and remarks, —

"Of matter we may say, therefore, that it is not substance as that which has any being in and of itself, but that it is the shape which substance assumes in the mental sensations of time and space; in other words, it is that mode which substance puts on in order to strike our senses and to be a basis of reaction from which the currents of Divine Life descending into creation may commence their reascent through man back to the Divine source."

As to matter he says again: —

"The new metaphysics is as far as possible from asserting the non-existence of matter, or the dependence of matter for its existence on the conscious thought of man. Matter is a Divine, absolute fact, and is the substratum on which all our human consciousness is built up; but it derives its whole existence from God as the only real substance, and it exists only as the form in which Divine

Love and Wisdom, the self-conscious and the creator of all consciousness and of all forms of sensation, rest."

An ingenious diagram is given to illustrate creation by discrete degrees in their descending and ascending order. Twelve links are represented in the circuit.

Having thus presented in some ninety pages what he had to say directly upon his subject, Mr. Sewall adds five essays which connect them easily with his subject. The first is on the "Word in creation, in redemption, and in humanity," a paper showing careful thought, and treating of the Word in creation, revelation, and redemption, of the Word as the presence of God, of its place in the world's history and in the new creation, and of its spiritual sense. The next essay is a popular statement of the "Philosophy of Swedenborg."

This is followed by an essay on the "Church and Science," treating of the tendency to materialism, and suggesting the remedy afforded by the new philosophy. We have then a brief paper on the "Logical Necessity of the Personality of God," and this is followed by the well-known essay on the "Worship and Love of God." Under the title of a "Drama of Creation" Mr. Sewall has made an excellent presentation of the contents of that work. This essay was published in 1882. There may be room for doubt as to the advisability of bringing this work into so close contact with the "Divine Love and Wisdom," lest an uninformed reader should take the one in precisely the same way as the other; but Mr. Sewall is careful to use the words "a transitional work," and also to point out the relation of poetry to philosophy.

Since, in order intelligently to answer the questions of the day, our people need the knowledge well presented in this book, we hope that it will find sale, not only among the scholars at large who are quite likely to appreciate it, but also among our own people everywhere. The name metaphysics may repel some as indicating a dry and technical treatise, but, in the light of our doctrines, such subjects gain fresh lustre.

Bridgewater, Mass. THEODORE F. WRIGHT.

OPEN LETTERS.

THE GENERAL PASTORATE.

I.

Among the subjects likely to engage the attention of the approaching General Convention there is none which equals in importance that of the General Pastorate, and believing that a careful and thorough examination of this subject in all its bearings ought to precede any action in Convention in order to prevent the undue influence, so often likely to prevail at such times, of partisan zeal or hasty conclusions, I beg the privilege of calling the attention of my brethren to some of the issues which seem to be involved in this question, and some of the considerations which I believe deserve the thoughtful attention of all who love the New Church in America and desire to see preserved the unity of her organization and her capacity for useful extension.

The question mooted two years ago in the Convention regarding the General Pastorate and the ordaining function and which the New York and the Illinois Associations have both, out of deference to the General Convention and its rules, been willing to leave to the settlement of that Body, a number of our German brethren, including one or more of our ministers, have seen fit to bring to a more speedy solution by taking the ordaining function into their own hands and constituting the President of their newly-formed "Synod" a General Pastor or ordaining minister *ex officio*. This is of course only carrying into effect the principles urged by the New York and the Illinois Associations as the ground of their petition for a change of the rules of the General Convention. However much these Associations may object to the manner of the act done by the Rev. Mr. Bartels and the "German Synod," they cannot consistently find fault with the act itself or the principle asserted by it, as it is virtually the same as that urged upon the Convention in their own resolutions and arguments, namely, that "the function or office is vested in the use, not in the man."

I have mentioned Mr. Bartels and the "German Synod" only

because I think their recent action in the ordaining of ministers without the sanction of the General Convention and in a manner contrary to its rules affords the clearest illustration possible of what those principles will lead to which seem to be at the bottom of the movement for *ex officio* ordaining powers. The result of these principles when carried out must be, it seems to me, either the nullifying of the present rules of Convention, or, on the other hand, the changing of the rules in such a way as to destroy whatever there is in the Convention of the nature of an organized Church possessing unity, order, and efficiency.

I hope I shall not be considered by our German brethren or by the "protesting" Associations as assuming that any dictatorial right exists in the Convention to control in any way their judgment and choice as individuals or as Associations, and so to interfere with their freedom to form what ecclesiastical regulations they prefer for their own bodies respectively. But it surely is entirely within the power and the duty of the Convention to preserve itself, to see that by all bodies who choose to remain in its connection its rules shall be respected and followed, and that accordingly in those ecclesiastical functions exercised by societies and Associations which operate beyond the local limits of these bodies, a conformity with the general rules shall always accompany a membership in the general body. The likelihood of either the New York or Illinois Association presuming to exercise ordaining powers in a manner contrary to the Convention's Constitution, so long as these bodies remain in membership with the Convention is not contemplated here; but it is, on the other hand, my wish to show in these remarks what effect it must necessarily have upon the unity of the Convention as the organized Church, if, as members of the Convention, these Associations procure the alteration of the rules they now ask. I think it must appear at a glance that the liberty they ask for can only be had at the expense of organic unity in our general New-Church body, and the question to be decided by them is which is of the most real value as tending most surely to the healthy and orderly development of the New Church in America.

Warm and deep as is my attachment to the General Convention I have no right to assume that it is more so than that of my brethren of New York and Illinois. Their petition it must be presumed grows out of their desire to see not only their own local interests

but the welfare of the Convention itself promoted by this change of the rules of ordination from what they have been virtually for the last fifty years or more, or during the whole growth of our present ministry. If they believe that the new rules proposed will be better for the Convention, it must be because they think the Church would be better off with a Convention that has no organic unity than with one that has; and this it seems to me is precisely the question which awaits its answer at the General Convention, and upon the answer to which depends the future shape that will be mainly taken in the external organization and growth of the New Church in America. Hitherto with hardly here and there an exception we have been a unit in having a commonly recognized order of the ministry, and because of receiving our ordinations through a commonly recognized ordaining function. Wide as have been our sectional differences in other respects, in this we have held together, and few if any will deny that this unity of the ministry is what has held the Church in all parts of our great country together and made us feel that we are indeed one organic body of the Lord's New Church. Nor is this the assumption of any peculiar ecclesiastical virtue residing in us, whether as ministers or laymen. It is true of any of the existing religious denominations that we know of. Whether Episcopalians, Methodists, Baptists, Presbyterians, or Congregationalists, so far as they have any organic unity, the basis of this is found in the uniformity of their ordinations, and the universal fellowship of their ministers is founded thereupon. All this is henceforth done away in the New Church in America if the measures and principles now advocated by the New York and the Illinois Associations and by our German brethren should prevail in the Convention. The Convention instead of being a Church having an organic unity, in a uniform and commonly recognized ministry, and meeting annually by its ministers and delegates for the ecclesiastical uses of a Church in the larger form, will become an annual assembly of a number of organizations, religious and otherwise, all holding it may be in a general way to the New-Church belief and looking to the furthering of its mission in the world, but unable to act as a Church because divided on the question of the ministry.

The readers of the MAGAZINE are all doubtless familiar more or less with the movement for the unity of Christians which has been so earnestly agitated in all the leading denominations during the

last year or two. In the face of the strong desire for real organic unity as well as the abstract "unity of spirit," which nearly all the Churches evince, there arises the one formidable and hopeless obstacle, the question of the ministry, and ministerial recognition among the various bodies. It is easy to see that if the ministry were one and their ordination one, alike recognized in all the various Christian sects of today, the unity of these in one great body would instantly follow, and the ineffectual friendly and aimless talking and querying of the various "Congresses" of now hopelessly severed bodies of Christians would change at once into the regularly organized and powerful General Assembly or General Convention of a single united Church, embracing them all and making their love of unity now a real and effectual one, because it could be ultimated in acts looking to the common good of all.

Now what the denominations of the Old Church are longing for as the one chief good they lack, do not we, in all the widely scattered and widely various sections of the New Church, still happily possess? And that feebleness of coöperative effort and the sectarian jealousy that keep the Churches hopelessly apart, are these not the very things we would be providing for by introducing into the Convention rules based on entirely conflicting principles regarding the ordination of ministers.

I do not mean that the Convention could not still be maintained as such a congress, and that, with as many differing ordaining methods and as many kinds of ministers as there are societies or synods or associations, we could not still meet as brethren, and talk over New-Church themes, and perhaps unite in some publishing work. It is difficult to see how we could very well do any mission work together any more, for, whether rightly or wrongly, the moment the question arose of planting or organizing the Church in new territory, the strife of party would arise: those who believe in the trinal order of the ministry and in the Convention's vesting of the ordaining function in general pastors would properly wish to see the prospective association take that form; the friends of a local ordaining power without the Convention's recognition, would as properly want to see their polity prevail; and as the missionary could hardly be a man of both ideas, and certainly could not honestly advocate both courses, our common missionary operations abroad would be at a dead lock. I am not saying that schisms of this kind on questions of ecclesiastical order are desirable, but

merely that, taking human nature as it is, they are likely to arise, and that it is the policy of common sense as well as common brotherhood to see that we do not unnecessarily provoke them. We have got along with a united ministry and a commonly recognized ordaining power ever since the founding of the General Convention. If difficulties have arisen, they have been of trifling importance, compared with the loss of these conditions. Is there any thing in the present state of the Church which so imperatively demands a change in our long-established usage as to make it wise for the Convention now to sacrifice its present inestimable advantage, or to make our friends the petitioners willing to insist on such a change?

Perhaps it may be said that irregularities have before now occurred in our ordinations, and no such fatal disruption has resulted as I have been describing. It is true there have been irregular ordinations, and that a minister or ministers so ordained may be found upon the Convention's roll; but these have been cases which the Convention has regarded as either justified by the emergency of the situation or as allowable for special reasons, but not as establishing a new principle; whereas, the purpose of the present movement is, as I understand, precisely not to meet present emergency for no real emergency exists, but to secure the recognition of a certain principle which the Convention rules do not recognize. This principle is, as I understand, that of the right of a local *versus* a general ordaining power, and that of the "function residing in the use not in the man." I shall attempt to show briefly that this principle is in direct conflict with that of the present Convention rules.

By the right of a "local ordaining power," I mean the right of a local body, be it society or association, to introduce a man into the ministry of the general Church without any act of recognition or authorization from the general Church. Nobody denies the right of choice of a minister to the society asking his ordination; but the recognition of that choice and of the candidate as suitable to enter the New-Church ministry at large, properly belongs to the association or some more general body than the single society proposing the candidate.

From the principle of local election, with general authorization and recognition, which is the principle now holding in the Convention's rules on the ministry throughout, has shaped itself our mode

of ordination in associations. The local society sends the name of its candidate with proper vochers to the association or its proper committees and, these approving, the general pastor or ordaining minister at the request of the Association confers the ordination; the minister becomes thereby the elected teacher not only of his society in particular, but a recognized teacher of the Church at large in that Association wherever his services may be desired. On going to a new society he does not require to have his ordination renewed for the recognition and authorization once received abides with him; it is vested in him, the man, wherever he goes. It is plain enough that he cannot, by virtue of this ministerial function vested in him, go about officiating in churches at his option without the invitation of societies, but this does not in the least detract from his ministerial function, which, given him once in ordination, does not need to be renewed by subsequent ordination.

But there is a larger Church than that of the Association which has thus ordained its minister, — this is the General Convention or union of all the Associations. What is to assure to the new minister a recognition and an authorization which shall extend not only through his Association, but throughout the whole Church? On the principle that there can be no general right to preach and minister except by virtue of a general consent and recognition, the minister would have to obtain a new ordination on going into a new Association, or in some other way have his ministerial function recognized before beginning to preach there. But the Convention, as the general or larger Church, provides for this general recognition of a minister once ordained, by itself conferring the ordaining function on certain of its ministers approved by the general Church, whom it calls General Pastors; their ordination of a candidate follows upon his election and authorization by the Association, but it carries with it the sanction and recognition of the whole General Convention, because the General Pastor, while executing the will of the Association, is at the same time an officer acting under the authority of the General Convention, and reports all his ordinations to that body. In this way we secure the recognition throughout the whole Church of every minister ordained in the Associations or societies "according to the rules of the General Convention." It is by this rule that we have a united ministry, and so a united Church. There is no trouble in the transfer

of a minister's function from one Association to another, for the function is vested in the man and goes with him. Although originating in the election of his society, his ministry is conferred on him by the ordaining power of the General Church, acting through its ministers chosen for the office; and where the authorization is general the recognition will be general, and so the field of his work.

Such being the principle and its application in the Convention's present rules on the General Pastorate, what is there in the new plan proposed, to conflict with this? First, there is the idea that ordination by an Association shall give the minister a general standing in the Church without the ordaining powers of its officer being recognized by the Convention or the Church at large. This would be like a society ordaining one of its members a minister without the assistance of an ordaining minister of recognized authority, and then insisting on his recognition by the Church at large as a qualified minister.

But it may be said in reply: "Could not the Convention's authorization be conveyed by such a general rule as we propose, namely, conferring the ordaining powers, not on the man, but on the office itself of President of the Association? Thus could we not have a General Pastor elected by the Association simply, without any further personal recognition of him by the General Convention, and yet *ex officio* exercising the General Convention's ordaining power?"

To this I would answer that the principle involved in such an arrangement is directly contrary to that on which our whole existing ministry is based. While fully acknowledging all that is taught in the chapter on "Governments" in the "Heavenly Doctrines" regarding the honors and dignities of office belonging to the use and not to the man apart from the use, we must nevertheless admit that the use becomes nothing but an abstraction or fiction of the imagination unless it be performed by some man, and that therefore to talk of vesting the function or the office "in the use" is to delude ourselves or others with fallacies. The whole matter in question is that of devolving a certain duty upon certain men who shall perform it; and for Convention to devolve the duty or office of ordaining its ministers not upon some men of its choosing but upon the "use of the ordaining power," leaving the Association to put men in and out of the use without further reference to the

Convention, is plainly equivalent to the Convention having really nothing to do with the ordination of ministers. The resolution to vest its ordaining function "in the use," and to renounce the recognition and investiture of its own officers for performing this use, while it accepts as its acts the acts performed by any one with authority *ex officio*, is plainly to give over the whole ordaining authority to the particular bodies, to give up at once the character and the function and a most important use of the general Church as such.

The organic unity of the Church ends just here. For accepting the other principle which is urged by our friends so eloquently, where is its application to stop? and to what length is it to lead us in our desire to be liberal and comprehensive? Why should the *ex officio* ordaining power be confined to the presidents of Associations elected from year to year, and not to the president or pastor of a local society or to any body whom a number of people, wishing a certain man to be ordained, may choose to perform the ceremony? If the ordaining power or ordaining function is "in the use," why, finally, may not any individual who elects himself an ordaining minister proceed *ex officio* to claim the authority of ordaining, because he is "in that use?" This, I say, would seem to follow from the principle that general functions can be assumed at particular or local or individual option; whereas the principle of our Convention has been, like that of our noble Republican Government, that the powers exercised can only be commensurate with the powers conferred; and that general functions can only be exercised by the authority and the agents of the general body, and that accordingly if ministers are to be recognized and received by the general Church they are to be ordained by the authorized officers of the general Church. Moreover, if our friends consistently carry out the principle that the ministerial function is vested not in the man but in the use, and therefore in the "man only while he is performing the use," what becomes of the ministerial function or office of a minister who is temporarily without a charge? Does he cease to be a minister from this circumstance? Shall his name be taken from the roll? And on entering a new charge shall he now receive ordination anew? Why not? Plainly because we all admit that the Church in ordination vests the office in the man and not in the use abstractly or *ex officio*.

I do not say that nothing can put a man once ordained out of

the ministerial office, but that the mere fact of his being temporarily without an actual charge does not terminate his function as a minister. Applying the same principle to the office and use of the General Pastorate,— which is only a higher and more general function of the ministry — this function does not cease with the temporary cessation of its exercise. The continuance of the function in the men whom the Convention have vested with it, does not in the least imply that they are to be exercising this function when or where they will, regardless of the local elective power of the Churches; any more than the continuance of the ministerial office in a man once ordained implies that he is at liberty to go about forever after preaching in the pulpits of societies regardless of their invitation. Therefore the Convention's rules expressly limit the exercise of the General Pastorate to the places where and the times for which the person may be chosen to exercise this office.

If the Convention were now to say, we will no longer recognize nor solemnly invest any men with this high office of the ministry, but simply consent to the exercise by any body whom the association or other bodies of men may elect temporarily for the special duty, would it not be just the same in principle, as if a society should say, "We will not have a man ordained for our permanent minister or for a minister of the Church at large any more, but we will henceforth elect a man each year to preach and to administer the sacraments to us without ordination, believing that the function is in the use and belongs *ex officio* to the man whom we annually elect, and that equally it ceases to be his when his term is out." Indeed the term instead of being a year might be reduced to a quarter, or to a single Sunday, and the "election" might consist in a general standing rule that the members should all preach in rotation, each one having the function of the ministry *ex officio* while in the use and ceasing to have it afterward.

I do not think I have exaggerated the results of the consistent and thorough-going application of the principle of the "function in the use." I do not say that all these results would be likely to follow at once a change in our rules but, as it is contended by some that it is "for the principle itself" that the change is advocated, it becomes them and us to look squarely at the principles and to the effects it would naturally lead to. I know that the case seems to be exaggerated as I have drawn it and, for the good

reason that the New Church in America has for so long a time enjoyed the priceless blessing of an orderly and united ministry, that we find it difficult to even picture to ourselves our New-Church organizations split up into rival or contending factions, such as must ensue when we have no longer a common rule of ordination and a common loyalty on the part of all to the general requirements of the Constitution of the Convention. The case is not one of "emergency," but one of "principle," and this as truly on the part of those who advocate as those who oppose this change. No one believes that the Convention would hesitate an instant in conferring the general pastorate on any candidate whom the New York or the Illinois Associations would be likely to present to receive this office and recognition at its hands. But the Convention may surely hesitate to sacrifice and abolish the office itself, and deprive of its benefits those Associations which esteem and desire it, on the ground that other Associations wish to turn it into something else. And by something else, I mean a rotating office, with the ordaining power vested in the use, and in the man only while exercising it.

There is no contest so painful as the contest of principles, and it seems at first thought very hard and unjust to insist on any course which shall require any brother to sacrifice a principle. But even principles may be of greater or less importance, and a man may wisely and freely consent to sacrifice a principle which, considered alone, may seem a good one, when by so doing another principle, under existing circumstances, will produce really more good. For the Convention to do away with its permanent order of general pastors would be to abolish what is believed by many not only to be of very substantial value practically, but to be based on an important law of order in the Church's doctrine of the ministry. In making their request for a change, our brethren are therefore not only asking for a recognition of their "principle," but they are asking for the sacrifice on the part of probably a large majority of what is quite as sacred a "principle" to them. But for the moment leaving the two principles to offset one another, the request to abolish the Convention's general pastorate and substitute for it the elective *ex officio* pastorate of Associations or other bodies, besides the matter of principle involved, requires the sacrifice also of an actual substantial good, now being realized, — no less, I surely believe, than that of a united ministry and a

united Church. Now have we not good sense enough among us in the New Church, when we have a good thing, to thankfully recognize it, and hold on to it and make good use of it. Adopt a radical, congregational polity; is it in the candid judgment of our friends going to preserve this unity? Even for themselves are the two Associations perfectly well assured, in making this petition, of the advantage or substantial good they will gain thereby? They will indeed have "gained" (?) the advantage of a rotating pastorate, or of changing their General Pastor every year. But in a society this is not regarded generally as an advantage. And they will have done away with the solemn institution of their General Pastor at the hands of the General Convention. But generally speaking our societies would rather see their own pastors solemnly ordained, than merely introduced by election, or practising in rotation, under a standing rule. Meanwhile they will have not only secured these questionable advantages to themselves, but they will have deprived their brethren, who do value the General Pastorate as a permanent and distinct function of the ministry, of this valued means of at once building up and extending the Church and preserving its unity.

At the coming Convention, the question may come up (I have no knowledge that it will) of admitting on the roll of the ministers of the Convention, the German brethren recently ordained by Rev. Adolph Bartels on the authority of the "German Synod." Here there can be no plea of "emergency," since the brethren concerned were all within the bounds of existing Associations, and within easy reach of a regularly authorized ordaining minister. The plea would necessarily be that of the recognition of a "new principle." The recognition of the brethren ordained would seem to involve the recognition of the Rev. Mr. Bartels's ordaining authority and the placing of his name on the list of general pastors or of ordaining ministers. For there is no question but that Mr. Bartels was elected an "ordaining minister" when the "German Synod" invited him to ordain these brethren. But it is equally clear that, according to the principle that the "function ceases with the exercise of it," that Mr. Bartels is no longer an ordaining minister, now that the act is over. And so our confusion becomes "worse confounded." It is true that the rules of the General Convention may not seem to concern the "German Synod" at all, at least until that body applies for admission or "reports to" the General

Convention; but the situation of its ministers cannot be other than embarrassing. Should they, by accident, for example come to have charge of societies in the Ohio Association, they could not properly be admitted on its roll of ministers, since the Constitution of that body admits to its membership only those ministers "whose ordination is not inconsistent with the rules of the Association or of the General Convention." The ordination of these brethren is plainly inconsistent with both. Supposing, however, that the Convention votes to change its rules so as to make these accord with the principles advocated by New York and Illinois, then the Synod and its ordinations and all other similar organizations and their acts are entitled to recognition in the Convention, on their application. The roll of General Pastors as ordaining ministers is practically thereby abolished; for it would be only absurd for the Convention to publish a list of ministers invested by it with ordaining powers and add a clause "and all others whom any person may choose to elect to this office"; and, as for the "Rules of the Convention" as "regulating" the ministry, what will have become of these meanwhile?

I have referred to this imaginary, but not at all impossible, case of a disputed ministerial title, only to illustrate the working of this "new principle" in connection with the old. I mean no disrespect personally to our German brethren, of whose qualifications for the ministry I do not pretend to judge. I merely wish to bring before the Church the practical question, Is a principle of this kind better in its working than our present one?

It is unjust, as well as unwise to shoulder upon the very simple and practical requirement of our present rules the burdens of prejudice, or any misconstructions which may arise from the liberty enjoyed by the several Associations in applying these rules each according to its own preferred method. Thus the Associations may employ every sort of ecclesiastical title, from mitred primate to bishop, president, overseer, superintendent, moderator, or chairman, and so from flamines to deacons, evangelists, exhorters, class leaders, or Bible readers, according to their several ideas of what is useful within their own respective limits; with all these titles and regulations, the Convention has nothing to do. Its one simple object is that of a unification of all these varieties and modes by means of a single commonly acknowledged ordaining power or authority; and this it seeks to secure by having all

the ordaining ministers of the several Associations, whatever they may be called there, recognized and authorized by the general Church, in investing them with the title and the powers of General Pastors of the Convention. The rules of the Convention do not pretend to carry out in detail either the polity of congregational nor of an episcopalian order of the ministry. As soon as they do this they will split the Church in two if not in many pieces. The rules leave all these details of polity to the several Associations, reserving only this one prerogative in the hands of the General Church, the ordaining function, as the sole and and the essential means of preserving organic unity in the widely varying local bodies.

Now, is it not a hasty and unwise thing to abolish this kind of polity, before, at least, we are sure of securing as great an unanimity in any other? And is it not plain that by going too far in the effort to accommodate opposing principles, we may simply destroy the efficacy and wholesome working of any general polity and find ourselves, before we know it, on the way to hopeless disintegration?

I have written from a feeling of a deep and life-long love for the Church and the General Convention, and from a real solicitude for its welfare. I have endeavored to say nothing inconsistent with that thorough respect and warm regard which I entertain for those of my brethren whom I am here opposing in argument. It is because I respect their sincerity and their honorable purpose, that I have thus asked their attention with that of others to this somewhat critical examination of the principle they advocate. As circumstances prevent my participation in the discussion of the subject with my brethren, in personal presence, I hope that my readers will pardon me for having claimed their attention for the purpose. If what I have said shall lead to a full and candid, and, I need not add, a kind and brotherly debate on this whole subject, so that the truth may be clearly arrived at, and the Convention when it meets be prepared to act with the greater wisdom on the matter before us, I shall feel that it is not in vain that I have been moved to write on this subject.

Glasgow, Scotland. FRANK SEWALL.

II.

I AM sorry that the MAGAZINE finds it so hard to understand what the New-York Association wants. You certainly have not reached that understanding yet; and if it is the fault of those of us who have been trying to define those wants, you will perhaps permit us another trial.

First of all, we wish to declare, emphatically, that the Association does not want to be any more independent of the Convention than other Associations are; that it does not want to be any more independent of the Convention than it now is; that it does not ask for any rights or privileges that other Associations do not possess. We are simply asking to have conferred upon us the same rights and privileges that most of the other Associations now have, and which we are, at present, unable to receive in the one way prescribed by the Convention. We are asking the Convention to grant us these rights in a slightly different way.

The whole trouble lies in the fact that our ministry is organized on the theory that there must be in the Church three distinct ranks or grades of ministers, possessing distinct powers; that a man must have a distinct ordination to be raised from a lower grade to a higher, and that when once endowed with those external powers and the corresponding spiritual gifts, he possesses them for life. As this theory was first adopted by our Convention in 1837, the power "to institute and receive societies into the New Church; to administer the Holy Supper to societies that have no pastors; to ordain ministers into the several degrees, and to watch over them; to preside at the meetings of Conventions and Associations; and to administer the Holy Supper on these occasions,"— these powers were vested only in those who had been raised to the third rank of the ministry by three ordinations. Since then these exclusive powers have been gradually abridged, until, at present, but a single exclusive power is practically left to the highest rank, namely, to officiate at ordinations. All the other powers are exercised, without question, by those who have been ordained but once. Can any one doubt that the cause of this wide departure from the theory, until nothing is left of it but a single mere formality, has been a growing disbelief in the theory?

The point is now reached, in some of the Associations, where

there is a preponderance of opinion against the theory, and a growing demand to be released from the restriction it imposes. This is not from any unwillingness to accept fully the teachings of the Church in regard to the ministry. Neither does it come from any prejudice against needful division of labor in the ministry, which will make it necessary for some to exercise some measure of supervision over others, and which may in time grow into methods of organization in the ministry substantially prelatical or episcopal. But the demand is that methods of work in the Church shall be adapted to the present requirements of the Church, and that the child shall not be required to wear adult garments.

The New-York Association, in its work, finds itself equipped with all the needful powers of an Association, except one. When it has examined and approved of a candidate for ordination, and has decided that the candidate shall be ordained, it is obliged to send abroad to have some third-rank minister come and officiate at the rite of ordination. And the Association is simply asking the Convention to so modify its rules as to enable the Association to have this formal act performed by one of its own ministers. For the Association is neither willing nor able to secure this right in the way other Associations have secured it. It is unwilling, because it does not believe in the prelatical theory; it is unable, because no one of its ministers is willing to be raised up to a superior rank.

If the Convention now refuses for the third time to grant this privilege, is it not bound to give a clear and honest reason for the refusal, that will satisfy the reason and common sense of the Church at large, — a reason that will bear examination and discussion? If it is to be refused on the ground that it is essential to the integrity of the Convention and the welfare of the Church that this last shred of the prelatical theory shall be preserved and maintained, — that is, that the rite of ordination must be administered by a third-rank minister, — then let that proposition go before the Church for examination, and the New-York Association will be willing to abide by the verdict of the Church until it can be reversed. We should deplore as much as anybody the direful disasters you predict, and if the whole structure of the Convention so rests on this prelatical pillar that it will fall to total ruin if the pillar is removed, we do not care to play the Samson.

I have thus far been unable to see any real reason, other than

this, for not granting the petition. If a simple ordained minister can properly officiate at an ordination, then the Convention can in some way grant that power to one of the ministers of the New-York Association, so that the person on whom it is conferred shall remain a simple ordained minister. This is all that we ask. The Convention may tie up the grant with as many limitations and restrictions and supervisions as it chooses, if it does not thereby practically nullify the grant.

I am unwilling to take up your space in arguing this question. My aim in the above has been solely to state the question so that it may be understood, and thereby to render unnecessary the sort of comment that I find in your March number, the pertinency or usefulness of which I am wholly unable to discover.

Yours respectfully,

Brooklyn, N. Y. JOHN C. AGER.

III.

THE NEW-YORK IDEA OF THE GENERAL PASTORATE.

So many misapprehensions exist concerning the doctrine of the General Pastorate as held in the New-York Association, and so many arguments which do not apply to the case have been advanced against allowing this Association to administer its affairs according to its understanding of that doctrine, that I request the privilege of making a brief statement of the doctrine as we understand it. I have taken the liberty of calling this communication "The New-York Idea of the General Pastorate"; but I would like to have it distinctly understood that I am presenting the doctrine as I understand it to be received in the New-York Association, and may not with entire correctness represent the views of my brethren. Let no one but myself be held responsible for any positions I may take.

In holding to certain positions concerning the General Pastorate, the members of the New-York Association hold as loyally to the doctrines of the New Church as they understand them, as any body of people connected with the General Convention. Our position is not a substitution of some notions we hold in the place of the teaching of the Church. It is simply our understanding of what those teachings are.

Nor is the New-York idea a device for opening wider the door for admitting ministers into the Church, whereby incompetent

persons are liable to become members of our clergy. The Ecclesiastical Council of the New-York Association has been very careful, especially of late, about approving of men for ordination, and in no case has the ordination been either hastened or retarded by having the rite performed by some one other than our own Presiding Minister. To give our Presiding Minister the authority to ordain, would not affect one iota the question of the quality of the men who would be made ministers in our Association.

Nor, still again, is this movement on our part an attempt to do away with the sacredness or the non-secularity of the ministry. That there should be an ordained ministry, set apart to perform the ecclesiastical uses of society, is taught in the doctrines and held by the members of the New-York Association. The movement in no way makes the ministry less sacred or more common than it is now held in any part of the Church.

Instead of any of these, our position is founded upon two general principles which we believe are the clear teaching of our doctrines. They are as follows: —

First, That the functions of the General Pastorate are general functions of the ministry, and are not a use for which a body of men should be set apart.

Secondly, That the performance of these general functions should belong to an office created for that use, and that they should be administered by the man who is placed in that office because he has been so chosen, and not because in his ministerial position in the Church he has been consecrated to that use; nor because, in any respect, he differs from his professional brethren.

I am unable to discover any distinctions in the functions of the ministry that require that a man should be set apart for some of them in a higher and more interior way than for others. The General Church of Pennsylvania sets apart a man to a degree that allows him to baptize; again, it sets him still further apart to allow him to administer the sacrament of the Supper; and still further, he may be consecrated so as to allow him to ordain. Our brethren in other parts of the Church have two divisions instead of three. But we of the New-York Association can find in the teachings of the doctrines no authority whatever for this classification of ministerial consecration and rank. We have no objection to the classification of uses, but can find no authority for degrees and grades of introduction into the authority to perform these various classes of uses.

And let it be remembered, in this connection, just what the New-York Association asks of the General Convention. It is not that the General Convention shall endorse its position on the subject. It is not that any organization connected with the General Convention, which does not choose to, shall carry out this interpretation of New-Church doctrine. This Association simply asks that the General Convention shall recognize its right to administer the affairs of its department of the Church according to its conscientious convictions. The provisions for the ministry, in the Constitution of the Convention, are such that an Association may have either three or two degrees in its ministry. Why an Association should be debarred from establishing one degree of the ministry, I cannot understand. Nay, more; to my mind, the Convention is inconsistent and unjust to establish provisions for the ministry elastic enough to include an ecclesiasticism of a trinal order in Pennsylvania, but not broad enough to include an ecclesiasticism of a single order in New York.

And let no one in considering this subject, imagine that the Convention controls in any way the making of ministers because of this higher grade as now established. On the contrary, the General Pastors of the Convention invariably act in accordance with the decisions of the proper Association authority without question. There is no reason to think that the General Convention, through the General Pastors as now appointed, exercises any more influence over the ministry than it would were the ordaining function to be performed by the Presiding Ministers of our various Associations, acting under the Convention rules, and authorized to ordain because of their official position as the heads of Associations.

The Editor of the MAGAZINE, in his recent comment upon this subject, alluded to the fact that, at the present time, there was only one General Pastor who was not in the active performance of his duties. That one is one too many. But we are exceptionally fortunate now. A few years ago, there were three General Pastors out of eight, who were not at the head of Associations; and there were five Associations out of nine, not supplied with General Pastors. There were thus, at that time, nearly half of our General Pastorates without General Pastors. And today there are three Associations out of the nine composing the General Convention (this is not counting the Minnesota Association), without General Pastors at their heads. To me it appears as disorderly

for Associations to be without General Pastoral heads as for General Pastors to be without General Pastorates.

And to me, also, it appears as unfortunate and disorderly in the extreme, that any members of our ministerial body should be so classified by degrees of ordination (degrees of ordination are never even mentioned in any of Swedenborg's writings) that he should, regardless of his occupancy of the office, be ranked as of an order above his brethren. The whole tendency of the present system of our present Church order, is to confirm the (to us) false doctrine that the use belongs to the man and not to the office. The Editor of the MAGAZINE admits that the doctrine that "the use belongs to the office" is "almost impregnable," but makes the point that the present custom does not do very great violence to that principle, since General Pastors do not exercise the ordaining function except when filling the office of Presiding Ministers, and that there is only one such pastor now connected with the Convention. But why not allow those Associations which would like to carry out the doctrine he has admitted to be "almost impregnable," to do so in a manner that will violate, in no respect whatever, the two fundamental principles upon which we stand: That the functions of the General Pastorate are general functions of the ministry; and that the performance of these general functions should belong to the office and not to the man?

Orange, N. J. C. H. MANN.

TRUST.

I SAID, my life is useless; that my work,
The product of hard toil and many years,
Few deign to view; and, disappointed quite,
I'll lay aside, I said, my harnessing,
And do no more: What joy in any care
If none there be the treasure rich to share?
Yet doth the sun, asked I, claim instant thanks
For all his perfect work? the earth, for hers?
Or are these sounds from all the feathered kind
Poured for my gratitude upon the wind?
Go not all, rather, their appointed rounds
In utter thoughtlessness of a reward?
Content with knowing that their work is good
And cannot lie in endless solitude.

March 30, 1863. T. O. PAINE.

SWEDENBORG STUDIES.

THE YEAR OF SWEDENBORG'S BIRTH.

THE general observance of the two-hundredth anniversary of Swedenborg's birth-day has raised a question as to his statement in one case that he was born in 1689 when the year recorded was 1688. This statement was made in an autobiographical sketch given in a letter to Rev. Thomas Hartley of England who had become a receiver of the doctrines and had written to Swedenborg requesting some facts of his history.

The letter was sent in 1769 and was put in print by Mr. Hartley. It contains very important statements in brief form as to the writer's father, his own life, his family connections, and his high office. Of his birth he says simply: —

"I was born at Stockholm, on the 29th of January in the year 1689."

This statement would probably have passed as an error of pen or type, had not the subject been referred to in an account given by General Tuxen of Elsinore, Denmark, of a conversation which he had with Swedenborg on this very point. He says (Tafel Doc. 255): —

"I do not recollect on what occasion he told me that the king had issued a circular letter to all the consistories of Sweden, requesting them to send a statement of their grounds of complaint against Swedenborg's writings and explanations in religion; and that the king, the last time he spoke with him on the subject, familiarly laid his hand on his shoulder, and said, 'They will not make any reply to me, although I have demanded their explicit answers.'

"Nor do I remember on what occasion we were conversing on certain passages in his writings, when I produced some of them, and in searching we found the letter which he had written to a learned friend in England which begins, I think, with these words:

'I was born in Stockholm, 1689.' Here he told me he was not born in that year, as mentioned, but in the preceding one. On my asking him if this was a fault in the printing he said, 'No, but the reason was this: You may remember in reading my writings to have seen it mentioned in many places that every number in the spiritual sense has a certain correspondence or signification annexed'; and he added, that when he had first put the true year in that letter, an angel present told him that he should write the year now printed as much more suitable to himself than the other: 'and you know,' said the angel, 'that with us time and space are nothing.' 'For this reason it was,' continued he, 'that I wrote it.'"

The reception which this statement by Gen. Tuxen has had is an interesting study. All those who believed that by depreciating the man they could lessen the influence of what he taught from the Holy Word made much of it, as indicating his subserviance to spirits, his disposition to sentimental symbolism, and even his lack of truthfulness in making to Mr. Hartley a false statement.

On the other hand, Dr. J. F. I. Tafel pointed out that, as we say that a child of fifteen months is in his second year, so Swedenborg could say 1689 of the 1689th Christian year, that is, of the year 1688.

More acutely, Dr. R. L. Tafel has shown that General Tuxen was writing in 1790, eighteen years after Swedenborg's death, that he here acknowledges that he is not sure when this subject was spoken of, that some particulars of his account are palpably wrong, and that Tuxen's account comes to us only in an English translation made from the Danish by Mr. A. Nordenskjold who was an inaccurate man as is shown from other points.

Thus it comes to about this, that Tuxen spoke from memory, that his memory is proved on other grounds to be imperfect, and that we only know of his account through a translation by an inaccurate person. That this is not firm ground all will admit.

Nevertheless Tuxen was probably right in some part of his account that the subject was spoken of, and we do not feel that an editor of the Hartley letter would be justified in

changing 1689 to 1688 without saying that he did it on his own responsibility.

We have called attention to the subject for the sake of suggesting a possible explanation which we do not find in print. Swedenborg lived in the time of change from the old-style to the new-style of reckoning. This change, ordered by Gregory XIII. in 1582, made its way gradually from one country to another, with delay mainly due to unwillingness to receive orders from a pope. Not all the German states adopted it till 1774. Great Britain adopted it by act of Parliament in 1752 and called the third of October in that year the fourteenth. There was also great diversity as to the time of beginning the year. Dec. 25, Jan. 1, March 1, March 25, and other days were made the beginning by different states. In England, up to 1752, the year began March 25, after that Jan. 1. A writer says: —

"After the change was adopted in 1752, events which had occurred in January, February, and before March 25 of the old legal year would, according to the new arrangement, be reckoned in the next subsequent year. Thus the revolution of 1688 occurred in February of that legal year; or, as we should now say, in February, 1689; and it was at one time customary to write the date thus, February, $168\frac{8}{9}$."

This writer in the "Appleton Cyclopedia" leads up to our suggestion, which is that, by the reckoning in vogue soon after 1752, Jan. 29, 1688 would be spoken of as in the year $168\frac{8}{9}$, and at a later day in the year 1689. Living in a country which had made this change, Mr. Hartley might have felt authorized in changing 1688 to 1689 when he knew that 1688 was the old reckoning and 1689 the new one. We do not believe, however, that Mr. Hartley would do this, for he held himself as a very humble receiver of what had been taught by Swedenborg from the Word. But is it not conceivable that Swedenborg himself, knowing the change of 1752, and writing after that event, would put Jan. 29 in the year 1689 rather than in the year 1688, which, to Mr. Hartley, would represent him to be a year older than he really was? If he had said in that autobiographical letter $168\frac{8}{9}$, and he

or Mr. Hartley or the printer had chosen to dispense with the double date, would not 1689 have been retained rather than 1688?

As for General Tuxen's statement, though not well authenticated, may it not be substantially true that, in the momentary doubt occasioned by the change of dating which had taken place, the suggestion was made to Swedenborg's mind that the number 1689 was a more significant number and might therefore be preferred in a case when, according to the facts we have noted, the reckoning then in use had been placed one year forward.

THE ATHANASIAN CREED AND THE LORD.

We have been favored with advance sheets of a translation made by Rev. S. H. Worcester of the two small manuscripts on the Athanasian Creed and the Lord, described in Dr. R. L. Tafel's Documents, n. 313 (107 and 108). Previously the translator had transcribed the Latin from the very imperfect copy now in existence, the original being lost, and had prepared the same for publication.

This translation is made with the utmost care, which was especially demanded by the state of the Latin. Consisting, as the translator's preface says, of "general statements and propositions for further development and of hints and memoranda for the author's guidance when the time should come for their elaboration," there is scarcely anything said which is not found elsewhere, but all will agree with the translator that "these little works are of great value."

We must confess that we do not like to find here such expressions as "written-out" or "looked-into."

BOOK NOTICES.

THE HOLY LAND AND THE BIBLE. By CUNNINGHAM GEIKIE, D. D. New York: James Pott & Co. 1888. 2 vols. pp. 560, 544. $5.00.

WE have held these noble volumes a few weeks because we wished to put them to the test of reading them aloud and considering their pages in the light of our own tour in the Land. Anything written by Dr. Geikie demands a careful examination. Without ambition to announce what is new, he is the most painstaking writer we know in collecting what others have taught and in bringing into view the best of all that has been already said. Besides doing this he is a close observer and a great lover of the Bible. When, therefore, after travelling over the Holy Land, he attempts to publish "a Book of Scripture Illustrations gathered in Palestine," as he himself calls it, all careful readers of the Holy Word and especially all expounders of it need to give the work a thorough study.

It is simple truth to say that no existing book about Palestine gives so much illustration of Scripture. A glance at the index shows the great extent to which passages are aptly quoted and illustrated, often with striking force and clearness.

The route traversed included the whole land from Dan to Beersheba and on to Damascus. The author, upon arriving at Jaffa, went inland to Lydda, and then turned north on the eastern edge of the Plain of Sharon and went as far as Carmel. Turning south he then passed along the sea through Jaffa to the Philistine country. Here he examined every portion and gradually moved towards Beersheba. East and west of the common route he explored as far north as Jerusalem and thence made excursions. In the same manner he went over the remainder of the country, doubling on his track when necessary to include places of note, but never troubling his reader with repetitions or personal matters.

His manner of introducing studies as he goes may be illustrated by any chapter. That on Hebron, for instance, describes the culture of the vine, the mode of making wine, the appearance of a

vineyard, the walls by the wayside, the kinds of grape grown, the ancient "mixtures," drunkenness in Bible language, the cave of Adullam, the old oak at Hebron, the streets, buildings, and life of the city, an interview with the governor, the "scrip" or wallet of the Bible, glass-making, the pools and their connection with David, Machpelah fully described, bargaining as illustrated by the purchase of it, and Absalom's treachery. One hundred and nine passages of the Word receive explanation in this chapter.

Though much more of this sort remains to be learned, yet for the present this work must remain the standard on account of its clear, calm, and faithful descriptions which make one at home in every part of the Land.

MANUAL OF NEW-CHURCH DOCTRINE. Compiled by REV. L. P. MERCER. Chicago: Western New-Church Union. 1888. pp. 72.

THIS little book, sold at twenty-five cents in paper, and at fifty cents in a pretty white cover, has been compiled by Mr. Mercer "for the use of young people and inquirers." Its contents are divided into the general heads of what the New Church is, and what it teaches, and under these heads are given a brief history of the churches, and summary statements of the doctrines of the Lord, the Word, Redemption, Creation, Salvation, the Future Life, Baptism, the Holy Supper, Repentance, Marriage, and Worship. We wish that the sources from which these pages are taken had been mentioned in all cases as well as in some, but perhaps it seemed best to make use both of the works of Swedenborg, and of such books as most briefly summarized the doctrines, without formal references. Apparently Mr. Mercer has also written to some extent. The whole makes a work likely to be found very convenient in dealing with new minds.

OANNES ACCORDING TO BEROSUS. By J. J. G. WILKINSON. LONDON: James Spiers. 1888. pp. 263.

TAKING as his theme that most ancient record, preserved by the ancient historian Berosus, that a being, both man and fish, taught the earliest Chaldeans all they knew, rising by day from the sea and disappearing therein at night, Dr. Wilkinson has produced a deeply interesting "study in the Church of the Ancients." Beginning with Oannes and interpreting what is told of him, he passes on to a study of the Flood and the Assyrian records of it, and then reverts to Oannes and Berosus. He closes with a chapter on the

Ancient Word and with one of extracts from Swedenborg. The contents of the book might perhaps be arranged in a stricter order, but the reader will see that the book grew under the author's hand and that it is an unusually valuable application of correspondence to mythology. We are sure that every reader will note the writer's reverence for the Holy Word and lack of all pride of knowledge.

OUR HEAVENLY FATHER'S BOOK. Part II. New Testament. By WILLIAM B. HAYDEN. New York: The New-Church Board of Publication. 1888. pp. 237. 50 cents.

IN this little volume, which is only five and a half inches by three and a half, Mr. Hayden has printed a great deal of information pertaining to the New Testament, covering for example its Origin, the Languages of Palestine, John the Baptist, the Books separately considered, the first Christian ages, the Versions and Manuscripts. There is also a comprehensive historical sketch. This is prepared for use in Sunday schools and is issued as the Bible Series IV., but we feel that it is as likely to be useful for general reading as in the classes, which generally deal directly with the Word. It shows at every page careful condensation of style, and is printed in the best manner.

QUEEN MONEY. By the Author of "Margaret Kent." Boston: Ticknor & Co. 1888. pp. 513. $1.50.

THERE is well used power in this story. Attacking the excited, artificial, sensualism of American life, as presented in a Wall-Street *coterie*, it deals with it so effectively as to hold up to the light the evils of that life and to describe the conversion to sounder views of those who are capable of it. As realistic as Howells, this writer shows a deeper purpose and greater care in detail. The financial, literary, and social aspects of New York are fully presented, and the writer, among many sharply defined characters, has presented two, a man, Otto March, and a woman, Lucy Florian, which are perfect in their honesty and delicacy. The style is also at times extremely brilliant, and the reader's interest cannot flag at any point.

BEYOND THE SHADOW AND OTHER POEMS. By STUART STERNE. Boston: Houghton, Mifflin, and Co. 1888. pp. 147. $1.00.

THE author dedicates this beautiful little volume to "one beyond the shadow through whom has come to me a heritage of tears, but

also a purer faith in God and man, and a deeper comprehension of life, death, and eternity." His light, it must be confessed, is not very bright, and he seems to be only in a general perception of the reality of the spiritual world, but the spirit of these poems is so good and the affection so apparent that the reader is drawn to the writer in deep sympathy.

> "From out eternal silence do we come;
> Into eternal silence do we go,"

says the writer, but this is too sombre to be true. The hymns of the angels are written in the Holy Word. There is no such silence when a voice from heaven saith, "Blessed are the dead who die in the Lord."

Outlooks on Society, Literature, and Politics. By Edwin Percy Whipple. Boston: Ticknor & Co. 1888. pp. 345. $1.50.

Mr. Whipple's death in June, 1886, led to the publication of a volume of his essays to which Dr. Bartol added his memorial address. That volume was entitled "Recollections of Eminent Men," and showed the power of this gifted critic in summing up the characters of such men as Choate, Emerson, and Sumner. The present volume worthily continues the work of preserving Whipple's essays in the best form. It contains no less than nineteen papers on Panics, Swearing, American Principles, Slavery, Reconstruction, Foreign Emnity, and other subjects. His impeachment of Andrew Johnson shows his ability in scornful analysis of an unrespected public man. The last essay, entitled "In Dickens-Land," is well worth the cost of the volume, so keenly and kindly appreciative is he of the great novelist. These essays are needed today in America.

The *Buddhist Ray* is a neat little paper printed monthly at Santa Cruz, Cal., and "devoted to Buddhism in general and to the Buddhism of Swedenborg in particular." On the first page we notice the following given as "Dicta of Swedenborg": —

"That in archaic times there existed throughout the world a system of Spiritual Truth handed down from pre-archaic times.

"That this system of truth, which may be called the Ancient Word, exists still, and is in the hands of Central-Asian Buddhists.

"That because this Ancient Word contains Spiritual Truth of a nature too sublime to be taken in by the degenerate and undeveloped races now in the world,

it is, by these Buddhists, kept and most zealously guarded in a secret and inaccessible place in the Himalayan mountains."

The writer must have his dicta by second hand. Swedenborg says nothing of Buddhists by name, much less of places secret or otherwise in the Himalayan mountains. The writer by an expression which he uses in another place implies that he feels that what he says will be unwelcome to us. It will not trouble us if he will only quote correctly.

THE *American Anthropologist* is a new quarterly, published in Washington, D. C., at $3.00 a year and devoted to studies appropriate to its name. Its first number has papers on the Law of Malthus, Time-Keeping in Greece and Rome, the Human Hand, and the dialect of Chiapas.

New-Church Reading Circle, appearing for April with twenty pages printed in the best manner, contains much good reading and is likely to exert an important influence upon the work in the West.

THE Pope Manufacturing Company, of Boston, makers of bicycles and tricycles, send an excellent calendar having a few wise words for each day and a blank for recording engagements.

THE *Church Review* now appears with good illustrations, representing leading men, church and school buildings, and the like. Baum & Geddes, 28 West 23d Street, New York.

VICK'S *Floral Guide* for the year 1888 has arrived, with its bright suggestions of Spring gardening and its plain statements of new seeds to be had at Rochester, N. Y.

The League is the title of a promising little paper published by the New-Church young people in Cincinnati, to whom in this effort to do good, we give our best wishes.

THE NEW CHURCH.

MEETING OF THE MASSACHUSETTS ASSOCIATION.

THE meeting in Boston, April 5, passed off in a way to give satisfaction to all present. The attendance was very large, including thirteen ministers of the Association, and Rev. Messrs. Giles, Mann, and Dunham who were cordially welcomed and whose words were listened to with close attention. Eighty-three delegates were present, a number which was notable in comparison with the forty-four present in Boston the year before and the sixty at the intervening meeting in Newtonville. The whole number of members reported a year ago was 1,636; this year 1,683. Continuing the comparison, we find that the baptisms reported were then 117 and now 107. There were then 98 new members and now 85. 51 had died or removed, this year there were 43 such cases. The Boston Society is very widely scattered and has of course no growth in the distant places where many of its members reside. It is not strange, therefore, that it reported last year a net gain of but one and this year a loss of eight. The Boston-Highlands Society, which is very differently constituted, reported but one removed and gained nine, while Boston had thirteen deaths and eleven removals. Net gains in membership were also reported in Bridgewater 8, Brookline 9, Dorchester 2, East Bridgewater 3, Fall River 4, Manchester 3, Newtonville 2, Providence 3, and Yarmouth 3. This, though a modest showing, is certainly pleasant, and Boston Highlands reported 14 more voted in but not formally received. Thus the number of members to be reported to Convention will be some 1700, as compared with 1636 last year.

The meeting began with Divine worship conducted by the General Pastor, Rev. Joseph Pettee, whose voice, though he is seventy-nine years of age, was heard with ease. He entered very fully into the depths of his text and delivered a discourse on the glorified Lord which our readers will peruse with much profit. All the committees promptly reported. With the exception that some of the work of collecting subscriptions for photo-lithographing the manuscripts remained to be done, all the duties of the year had

been attended to. The Union made a good exhibit of funds, and property amounting to over one hundred thousand dollars, with an increasing publishing work. The Orphanage Board had made an excellent beginning.

The holding for an hour of the annual meeting of the Union caused no suspension of the day's pleasant activity, for the Association resumed at once the consideration of its missionary work, which certainly has the proper degree of attention in our Association, since it is not merely talked over in general, but is considered in reference to its development at the hands of the two ministers especially engaged in it and of the four others who do some of the work.

We have not attended a more encouraging session, every one present being in earnest.

THE NEW-YORK ASSOCIATION.

THIS Association recently held a good meeting with eight ministers and fifty delegates present, representing twelve societies. No missionary had been employed because a "suitable" man had not been found. We wish for the sake of the cause that our friends there and everywhere would change their adjective to "faithful." Then they would quickly find some one who would do useful work. A new society in Hampstead, L. I., was admitted. Rev. J. C. Ager expressed a wish to retire from the presidency, but this was negatived, and steps were taken to arrange for some general work on his part. The whole tone of the meeting seems to have been earnest and promising.

"It was decided after a long debate, by a vote of eighteen to seven, that if the General Convention at its approaching meeting in Boston, should so change its Constitution that ordaining powers could be conferred upon the presiding ministers of Associations during their incumbency in office, and if the approval of the Convention should be necessary to such action, the delegates of the New-York Association should apply to the Convention for authority to confer these powers upon its present presiding minister."

MEETINGS FOR PRAYER AND PRAISE.

FROM the Manual of the Cincinnati Society in charge of Rev. John Goddard, with Rev. H. C. Hay as assistant minister, we make an extract which shows the plan adopted in holding a meeting which is an experiment with us: —

"In response to a need expressed by a few, and felt perhaps by more, meetings for prayer and conference are held in the Sunday-school room. All who are in

sympathy with the purpose of these meetings are cordially invited to attend. The purpose is to draw nearer to the Lord in Christian fellowship. In conference to speak rather from the standpoint of experience and of the affections, than from that of the intellect, showing what has been helpful to ourselves, from the desire to help others and be helped in the way of life. The present plan is to make a text of Scripture the guide for the evening, viewing it in the light of the Writings of the Church. The exercises consist of prayer, praise, and conference. The texts selected for several meetings in successive order are as follows, namely: —

"1. 'And let him that heareth say come. And let him that is athirst come. And whosoever will let him take the water of life freely.'—REV. xxii. 17.

"'This signifies that he who knows anything of the Lord's coming, and of the New Heaven and New Church, consequently of the Lord's Kingdom, should pray that it may come, and that he who desires truths, should pray that the Lord would come with light, and that he who loves truths will then receive them from the Lord without any labor of his own.'—A. R., 956."

[Six such passages with explanations are given.]

"The first of these meetings was held Sunday evening, Dec. 11, nineteen persons being present, and proved a satisfactory beginning. In the future they will be held on Wednesday evenings at 7.30 in alternation with the social meetings."

ACHATIUS KAHL.

THE death, on the twenty-third of January, at the age of ninety-three, of so distinguished a New-Churchman calls for some mention. Born in 1794, he graduated from the University of Lund, Sweden, in 1814, and remained some years in connection with the University. He became a clergyman of the national Church in 1825, dean of Lund in 1830, and doctor of divinity in 1844. At his death he was the oldest of the Swedish clergy.

Though he remained in the State Church he was very earnest in the cause of the New Church and greatly assisted Dr. J. F. I. Tafel in obtaining the *Adversaria* and other manuscripts of Swedenborg. In a letter from him to Dr. Wilkinson, dated July 12, 1842, he says "I am overjoyed at the increased success of the New Church in Britain," and he speaks of what he is doing "for our holy cause." A second letter from him under date of March 26, 1843, tells of his further labors in collecting manuscripts. A third letter is in print written August 8, 1843, which describes his efforts in connection with Dr. Tafel to secure the printing of the "Diary." Thus it will be seen that he has been a co-worker with the earliest of our people, and has been at least forty-five years a receiver of the doctrines. How he became so is not known, but it is to be hoped that a biographical sketch of him will be produced by the Swedish brethren. Dr. R. L. Tafel records the

assistance which Dr. Kahl gave him in the collection of the documents and says of him: —

"In many respects Dr. Kahl has performed the same uses for the New Church in Sweden which Dr. Im. Tafel performed for Germany, and the Church at large has been greatly benefited by his labors."

THE DOWN-GRADE CONTROVERSY.

THE accusations which Mr. Spurgeon made in leaving the Baptist Conference to which he belonged, on the ground of its alleged down-grade tendency in theology, have led to a prolonged discussion in which new ideas have been defended by some. Our English brethren have wisely taken part in the discussion, and have produced a notably good essay from the pen of Rev. Joseph Deans and are giving it wide circulation. In closing Mr. Deans says: —

"The down grade most to be feared is the lowering of character, the declension into the love and life of sin. The descent down that grade will be arrested when the Churches preach of sin as personal rather than hereditary, as a thing to be hated and shunned because it is evil in itself. Those doctrines that treat of 'guilt' as something more metaphysical than real, and of 'faith' as more a matter of opinion than of life, are the worst of all down-grade doctrines.

"The revival of faith in Jesus Christ, not merely in some theories about Him and His work, is the great want of the age. Without Him we can do nothing, but with Him we can do all that is required for the warfare of the Church on earth and for its triumph in heaven."

MRS. JUNGE.

MRS. PHEBE T. JUNGE, wife of Carl T. W. Jungé, Chicago, was removed to the spiritual world Feb. 18, 1888, aged sixty years. For five days she suffered from double pneumonia. The last few hours of her life here she spent apparently painless in the midst of her family. She retained her consciousness nearly to the end.

Mrs. Jungé became a member of the Boston Society in 1847. She was the daughter of Mrs. P. F. Dyer, who joined the Boston Society in 1839. After her mother's summons to the spiritual world she lived for several years in the family of our much beloved and ardent New-Church friends, Mr. and Mrs. John H. Wilkins, who both took a great interest in the orphan girl. In 1851 she was married, and in 1854 she went with her husband and infant son to Chicago, where she was for many years an active worker in the Chicago Society, taking always a deep interest in the spiritual welfare of the young people and those in need of material help.

She leaves one son and three daughters, all members of Imman-

uel Church, of Chicago, whose pastor, the Rev. Edward C. Bostock, is her son-in-law, having married her oldest daughter. Mrs. Jungé was a full receiver of the doctrines and made her home a New-Church home.

DR. WILKINSON ON CHRISTIAN SCIENCE.

THE reply by Dr. J. J. G. Wilkinson to Dr. W. H. Holcombe, after receiving a copy of the latter's "Condensed Thoughts on Christian Science," contains interesting words:—

"It is evident that disease, whether functional or organic, is a realm, or rather limbo, of corporeal, sensual, mental, and spiritual falsities and evils, and so of delusions and confirmations, which can and will be attacked from within, and also from without, by regeneration and treatments leading to it.

"The Lord, in the Divine celestial man, stood in the centre of all his infirm maternal faculties, and ruled them into absolute order and position from his indwelling Divinity. He made his inherited body into the kingdom of God, plane by plane and organ after organ.

"I want to know more about Christian Science; especially what from the outside is to be done in it. It comes from those who are instructed to those who are buried in complaints, does it not? And it must be intelligently and patiently received by the sufferers. There must be such a treatment, such a thing. Is it not simply regeneration, directed specially to the ultimation of new health? Regeneration hitherto has not had this aim for its end."

THE AMERICAN NEW-CHURCH TRACT AND PUBLICATION SOCIETY.

THE American Tract and Publication Society makes an excellent report for 1887. It published 218,000 tracts, sent out by mail 60,000, distributed of the pocket editions of leading doctrines 13,000, and of other books some 7,000. It reports the whole number of Swedenborg's works given to the clergy as 75,000 and of his biography 10,000. The Society seems to pursue a very broad and liberal policy and thus sets a good example.

OUR NAME.

A CORRESPONDENT from California writes saying, "Why not call the MAGAZINE the New-Church Magazine, and follow the example of the *Messenger*?"

Our wish is and has been for some time to change to "*New-Church Review*," but the old name is preferred by many.

MR. FILMER requests us to say that, in his recent articles on Mr. George's publications, some quotation marks were accidentally omitted.

THE RELIGIOUS WORLD.

LETTERS FROM JERUSALEM.

From Jerusalem, Feb. 29, a young Mohammedan Effendi writes: —

"You speak of the snow and cold weather that you have been having. It sounds very strange, for here it is like summer; we have not had as much rain as we generally do at this time of year, although what rain we have had has made the country look beautiful, but the people are suffering very much for water, many wells being empty.

"Just now the town is full of travellers, mostly Americans, who have come more than English the last two years.

"After a month will be the feast of Neby Mousa [prophet Moses]. You will remember last year when you were at our house to see the flag go off, so I wish very much that it would be the same this year, and that we could see your faces in our midst again.

"Many salaams to Mrs. W., also to yourself, also from my cousins. I shall be glad to hear from you soon."

And the young merchant writes: —

"When your letter arrived, we were well, except my father, who has been sick for many months, since you were in Jerusalem. Five weeks ago he died. Our whole time was taken up with doing the customary services for the dead. It took up almost all the time for three weeks. A week later, my sister who had for a long time been going into consumption, suddenly died. I have been able to procure you all the things you requested."

CHURCH UNION.

In Philadelphia four Lutheran, four Presbyterian, four Baptist, three Methodist, and five Episcopalian ministers issued the following call for a Union meeting: —

"We whose names are signed below, believing that those who profess and call themselves Christians ought to endeavor to keep the unity of the Spirit in the bond of peace; and believing that this unity is made bounden by the fact that there is one body, one Spirit, one hope of calling, one Lord, one faith, one baptism, one God and Father of us all; and being alive to the great evils we are in by reason of our unhappy divisions; and remembering the Master's promise that when two or three are gathered together in His name there He is in the midst of them: —

"We therefore heartily unite in inviting all those who in every place call on the name of Jesus Christ our Lord, both theirs and ours, to meet together at 4

o'clock on Friday afternoon, March 30th, being Good Friday, in the First Baptist Church, N. W. corner Broad and Arch Streets, that we may pray together for the speedy fulfilment of our Lord's last wish for His people when He prayed, 'That they all may be one; as thou Father art in me and I in Thee that they also may be one in us; that the world may believe that Thou has sent me.'"

GOING BACKWARD.

THE *Presbyterian Journal* deals with an accusation made by the *Catholic Standard* to the effect that,—

"Protestantism adopted many old heathen ideas, and one is that in the next world human souls, especially the souls of the young, become angels. This idea is kept up in their hymns and inculcated in the Sunday schools."

To this the *Journal* says:

"Protestantism does not teach that error; but as among Romanists, as is admitted above, so among Protestants it is sometimes slipped into; and it should be guarded against. Some of the irresponsible Hymn Books used to teach the children to sing 'I want to be an angel;' but we have not met with it lately. Yes, it is well to be cautious in the use of words."

When the editor says that he has not met with this "error" lately, we understand that he has not happened to read the Beatitudes, nor the account of the Transfiguration, nor the fourteenth chapter of John.

ARTIFICIAL WINE.

IT has sometimes been represented that grape-juice is perfect wine and that what is commonly called wine, having been purified by its own fermentation, is an artificial product. But it would seem from the following communication to the *Watchman* from the "State Superintendent Unfermented Wine at Lord's Supper" that what she and others recommend is confessedly the result of experiment:—

"Representing the Massachusetts Woman's Christian Temperance Union, I wish to say that the best article which has come to my notice as 'a fruit of the vine' for sacramental purposes can be purchased of Mr. Springer of the Baptist Publication Society. It has been pronounced perfectly free from alcohol by the state assayer, and is a rich, satisfactory wine, unlike the insipid, advertised articles in the market. In talking with one of your pastors some years ago on this subject, he said to me that he thought 'the *best* article for sacramental purposes had not yet been made.' Some of our women have been experimenting, and now we believe that we have found that '*best* article.' This wine is made by one of our W. C. T. U. members, who is thus demonstrating in a practical fashion her devotion to the cause of God and home and native land."

THE WINE OF PALESTINE.

REFERENCE is often made to the testimony given by the missionaries on this subject. Dr. Thomson, whose name is first in the list, was twenty-five years in the land and wrote the important work called the "Land and Book." That our readers may have the statement at hand we print it:—

"We, the undersigned, missionaries and residents in Syria, having been repeatedly requested to make a distinct statement on the subject, hereby declare that, during the whole time of our residence and travelling in Syria and the Holy Land, we have never seen nor heard of an unfermented wine; nor have we found among Jews, Christians, or Mohammedans, any tradition of such a wine having ever existed in the country. — Rev. W. M. Thomson, D. D.; Rev. S. H. Calhoun; C. V. A. Van Dycke, D.D.; Rev. James Robertson; Rev. H. Jessup; Rev. John Wortabet, M. D.; James Black; Michael Meshaka, doctor; Rev. John Crawford; R. W. Brigstocke, M. D., M. R. C. S., etc.; Rev. William Wright, B. A."

LAST CENTURY THEOLOGY.

THE *Christian Union* reminds us of the current theology of the last century in New England by printing an extract from Jonathan Edwards:—

"The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you and is dreadfully provoked. His wrath toward you burns like fire; He looks upon you as worthy of nothing else but to be cast into the fire; He is of purer eyes than to bear to have you in His sight; you are ten thousand times as abominable in His eyes as the most hateful and venomous serpent is in ours. You have offended Him infinitely more than ever a stubborn rebel did his prince; and yet it is nothing but His hand that holds you from falling into the fire every moment; it is ascribed to nothing else that you did not go to hell the last night; that you were suffered to awake again in this world after you closed your eyes to sleep; and there is no other reason to be given why you have not dropped into hell since you arose in the morning but that God's hand has held you up; there is no other reason to be given why you have not gone to hell since you have sat here in the house of God, provoking His pure eyes by your sinful, wicked manner of attending His solemn worship. Yea; there is nothing else that is to be given as a reason why you do not this very moment drop into hell."

CHURCH UNITY IN JAPAN.

THE extent to which Christianity has been received in Japan is well known. A writer in the *Christian Intelligencer* testifies to an extraordinary feeling of unity among the converts there:—

"It is generally conceded that the assertion of the native brethren that if all the foreign missionaries were removed the native Christians would all come together into one body, would undoubtedly be carried out."

A MORE SCRIPTURAL SERVICE.

An editorial in the *Andover Review* indicates the movement towards Scriptural services: —

"There may be more extended use of Scripture than is common. Hearing of the Word is as devotional as it is instructive. There should usually be, besides the responsive reading from the Psalms, two Scripture lessons. The Old Testament, outside the Psalms, is a neglected book in our public services. In this respect, the non-liturgical churches have the advantage of freedom and range in selection, since they are not required to introduce long chapters from the Old Testament which have no conceivable relation to the instruction and worship of the day."

TEMPERANCE LECTURE IN A PARAGRAPH.

There is a good deal said in this extract from the *Chicago Times*: —

"A lurid temperance lecture was administered to a drunken father of Bowmanstown, Pa., last week. He staggered home and found his daughter giving a music lesson to two girls. With much profanity, he ordered both teacher and pupils out of the house. This was not their first experience of the kind, and the daughter, a sensitive girl, who had been much depressed for months by overhearing remarks as to her father's habits, went straightway to her room, wrote pathetic letters to her father and mother, in which she declared that no possible punishment after death could be much worse than the suffering she had already endured from her father's conduct, robed herself for the grave, and drank a fatal potion of laudanum."

RIGHT VIEW OF DEATH.

Zion's Herald, among other improvements made by its new editor, has a department of extracts like ours. We noted in a recent number this from Rev. Phillips Brooks: —

"There is the difference between John's view of death and ours. He saw what souls go to. We are so apt to see only what souls go from. When our friend dies, we think of all the warm delights of life, all the sweet friendships, all the interesting occupations, all the splendor of the sunlight which he leaves behind. If we could only know, somewhat as John must have known after his vision, the presence of God into which our friend enters on the other side, the higher standards, the larger fellowship with all his race, and the new assurance of personal immortality in God; if we could know all this, how our poor comfortless efforts of comfort when our friends depart, our feeble raking-over of the ashes of memory, our desperate struggles to think that the inevitable must be all right; how this would all give way to something almost like a burst of triumph, as the soul which we loved went forth to such vast enlargement, to such glorious consummation of its life! We should be able to forget our own sorrow, or at least to bear it gladly, in our thankfulness for him, as the generous farmer-boy might see his brother taken from his side to become a king, and toil on himself all the more cheerfully at his humble and solitary labor, thinking of the glory to which his brother's life had come. It is well, then, with those to whom John's vision is fulfilled. Blessed are the dead who die in the Lord, and stand immortal before him!"

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